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November 2, 1935

The Living Church



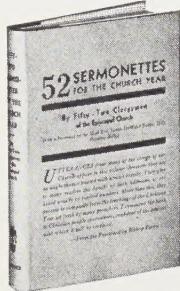
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This is a reproduction of an etching made especially for "The Living Church"
by Wil King

(See article on page 458)

BOOKS ON THE CHRISTIAN YEAR

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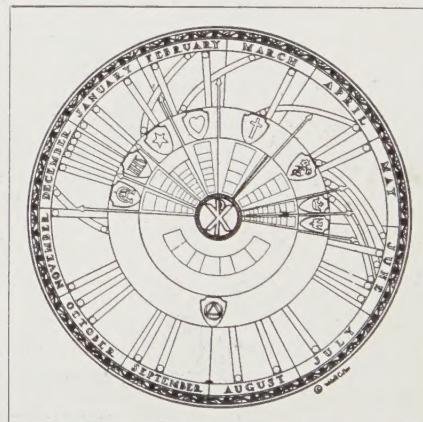
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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



NOVEMBER

- 3. Twentieth Sunday after Trinity.
- 10. Twenty-first Sunday after Trinity.
- 17. Twenty-second Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thanksgiving Day. (Thursday.)
- 30. St. Andrew. (Saturday.)

KALENDAR OF COMING EVENTS

NOVEMBER

- 5-7. Annual meeting of House of Bishops at Palmer Memorial Parish House, Houston, Texas.
- 11. National Quiet Day for Prayer, sponsored by Woman's Auxiliary, in co-operation with men's organizations.
- 12. Special convention of the diocese of Vermont to elect a bishop.
- 11-16. Conference of Church leaders at College of Preachers, Washington, to study editorial program of Forward Movement.
- 19. Special convention of diocese of Rochester at St. Luke's Church, Rochester, to elect a bishop coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 11. Order of St. Francis, Mt. Sinai, N. Y.
- 12. Sisters of Holy Nativit, Fond du Lac, Wis.
- 13. St. John the Evangelist, Cambridge, Mass.
- 14. St. Mark's, Anaconda, Mont.
- 15. Grace Church, Ridgeway, Pa.
- 16. St. Stephen's, Cocoanut Grove, Miami, Fla.

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Correspondence

The Russian Seminary in Paris

To THE EDITOR: The committee that is working for the relief of the Russian Seminary of St. Sergius in Paris wishes to make public acknowledgment of its thanks to those who have responded to our recent appeal for annual subscribers to the support of this unique and invaluable work. It is to be deplored that many more contributors are needed; that is why we again ask the hospitality of your columns.

Last year quotas were established for the Archbishop of Canterbury's fund and that in the United States. The former has met its obligations in full, but the American committee has, in 10 months, been able to send only about a third of the amount it had hoped to raise. Word has just been received from Paris that the uncertainty caused by the failure in this country has had disastrous results, faculty and students having suffered privations, and the work itself hampered.

May we, through your courtesy, again call to your readers' attention the fact that this seminary is now the most important agency in the world for the training of priests for the serving of the hundreds of thousands of Russian exiles, as well as preserving this great national Church against the time when it can function once more among its own people in its own land.

The committee earnestly desires to add to the group of Friends of St. Sergius, already headed by the Presiding Bishop, pledged to

contribute annually a specific sum, however small, on a given date. It is possible that there are those who, when they know how meager are the living expenses of the students and the stipends of the faculty, will be able to guarantee a scholarship of \$300 or a professor's salary of \$500. Apart from these comparatively large amounts, the committee hopes for a large number of modest pledges.

Pledges and checks should be sent to Mrs. R. A. Cram, Whitehall, Sudbury, Mass., or to THE LIVING CHURCH RELIEF FUND marked "For the Russian Seminary in Paris."

RALPH ADAMS CRAM,
ELIZABETH CARRINGTON CRAM.

Sudbury, Mass.

To THE EDITOR: We have been asked by Lord Charnwood, president of the Russian Clergy and Church Aid Fund, to request the courtesy of your columns for transmitting our thanks to the American committees working for the financial relief of the Russian Seminary in Paris.

This, the only fully equipped Academy for training students for the Russian priesthood now in being, is vital to the very existence of Russian Christianity and has been in danger of closing its doors through lack of funds. It has received substantial support from the Russian Clergy and Church Aid Fund for a period of over ten years and we are continuing our efforts steadfastly. We are encouraged in this work over here by the knowledge that we can count upon the welcome aid of far-sighted and earnest Christians in your country, with whom we are delighted to coöperate.

(Maj.) W. TUDOR POLE,
Hon. Secretary, The Russian Clergy
and Church Aid Fund.

London.

Clerical Changes

APPOINTMENTS ACCEPTED

ANSCHUTZ, Rev. J. P., is assisting at St. Stephen's Church, Wilkes-Barre, Pa. (Be.) for three months.

EUBANKS, Rev. HALE B., formerly rector of Trinity Church, Woburn, Mass.; is rector of St. Paul's Church, Klamath Falls, Oreg. (E.O.). Address, 528 Pacific Terrace.

LITTLE, Rev. PAUL, Ph.D., formerly rector of St. John's Church, Chico, Calif. (Sac.); is rector of All Saints' Parish, San Francisco, Calif. Address, 1354 Waller St.

MILLS, Rev. C. LEE, formerly in charge of St. John's Church, Jackson, Wyo.; is rector of St. Stephen's Church, Douglas, Ariz.

TYNER, Rev. GEORGE ST.G., formerly vicar at St. Paul's Church, Omaha, Nebr.; is assistant at Trinity Cathedral, Omaha.

WEICHLIN, Rev. FRANK H., formerly rector of the Church of the Holy Communion, Maywood, Ill. (C.); is rector of St. Peter's Church, Sycamore, Ill. Address, 503 Somonauk St.

YATES, Rev. DAVID W., formerly assistant at Calvary Church, Tarboro, N. C.; to be rector of St. Philip's Church, Durham, N. C. Effective November 12th.

ZULCH, Rev. JOHN WILLIAM, deacon, is curate at St. Paul's Church, Savannah, Ga. Address, 2108 Drayton St.

NEW ADDRESSES

MORELAND, Rt. Rev. WILLIAM HALL, D.D., formerly 520 W. 114th St., New York City; 247 State St., Hackensack, N. J.

CLARKSON, Rev. DAVID H., formerly Red Hook, N. Y.; Rhinebeck, N. Y.

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VOL. XCIII

MILWAUKEE, WISCONSIN, NOVEMBER 2, 1935

No. 18

EDITORIALS & COMMENTS

The Blessed Dead

"Behold, congenial Autumn comes,
The Sabbath of the year."

SO JOHN LOGAN raised his poet's voice to greet an eighteenth century autumn; so today we welcome this beautiful season of russet and scarlet and yellow, of "mists and mellow fruitfulness," of ripeness and the abundance of nature. November! Month of falling leaves, of harvest, of thanksgiving; month of the blessed dead, "the summer of All Saints."

To the Catholic Christian, this is a specially sacred season. Introduced by the great festival of the Communion of Saints and the equally precious, more personal, more poignant commemoration of All Souls, it is eloquent of the boundlessness of the love of God and the perennial miracle of the reflection of that divine love in the hearts of men. These two days in the Church's kalendar stand as a continuing witness and pledge that amid changes however great, transitions however far-reaching, the rise, the decay, the fall of an era or of civilization itself, God's love is changeless and is reflected in the lives of those who have the courage to seek and to follow Him.

For what is a saint? Is he some super-being, some favored individual set apart by divine fiat and living on a different plane of life from yours or mine? Or is he, as some of the devotees of "modern" psychology would have us believe, a person whose normal instincts are somehow warped or inhibited, and who turns from this world toward another, real or supposed, because he cannot hold his own in the battle of life?

No; the quality of saintliness is something quite different. It takes a variety of forms; there are as many different kinds of saints as there are shades in the rainbow. The Church has various categories for them—martyrs, confessors, virgins, widows, doctors, and so on—but these are purely arbitrary divisions, convenient for practical purposes but by no means exhausting or even adequately reflecting the categories of sanctity. Nor could any kalendar be compiled that would list even an appreciable fraction of the host of saints, many of them known to God alone, whose names are written in the Book of Life.

But there are certain marks that are common to all saints,

despite their differences of kind and of degree. Fr. Andrew sums these up under three simple headings: humility, prayer, and a life of sacrifice.

"We cannot imagine a proud saint," he truly observes. "A proud man is an unfortunate person who has never seen anyone greater than himself. Anyone who has had a vision of God, who has even dimly afar off seen that Holy Being who has been revealed to us in Jesus Christ, must be a humble man."

ONE WAY that we see God is in the lives of His saints. "I passed by them a little, until I found Him whom my soul loveth," sang the writer of the Song of Songs. The saints come between us and God, not by any means to obscure Him but to reveal Him to us. So we pass on from the saints to the King of Saints—but it is only "a little." We do not lose sight of our human friends who have pointed the way to us; rather we keep them in sight, and we ask the continued help of their prayers, whether they be alive or dead. Then, too, when the time comes for our own death, we in turn shall pass beyond our earthly companions—but only "a little," on our way to find "Him whom my soul loveth."

Again, a saint is a man or woman of prayer. A prayerless saint is inconceivable. For what is prayer but talking with God? And will not the person who loves God, who is truly seeking to know and to follow Him, converse with Him at every possible opportunity? Will he not, in the words of the Holy Scriptures, pray without ceasing?

Talking with God—what a marvelous privilege! And how important is each of these words. Talking—not setting in motion a sort of divine bill of petition, not making up a list of wants, as a child sends a Christmas list to Santa Claus, but actually *talking* with God, as with someone in the same room. And talking with God, not just to Him. For He will answer; never fear as to that. The man or woman who doubts that God answers prayer is the man or woman who has never really tried prayer. There is no one-way telephone line to Heaven. . . . And most important of all, talking with God. There is a kind of prayer, so-called, that is merely self-expression; a sort of ritualistic version of the Coué-ism: "Day by day in every way

I am getting better and better." There are, alas! Christian teachers who teach that theory of prayer; there are even sects and denominations built upon it. But such prayer, whatever it may be, is not talking with God.

And again, the saint lives a life of sacrifice. Here the Christian saint (for there have been many saints outside of Christianity, who have either not heard the message of The Way or have had it presented to them so inadequately that its truth and fulness have not reached them)—here the Christian saint approaches the divine more closely than any other can, for his life reflects the Incarnation of the Son of God, and his devotion is to the Sacred Passion of Him who was both God and Man.

When we apply these tests to those whom we know and love, we see at once that no man-made kalendar can list all who, in diverse ways and varying degrees, have achieved some measure of sainthood. Humility, prayer, and a life of sacrifice—we all know those to whom these characteristics abundantly apply. Is it not indeed because of one or more of these—father or mother, perhaps; priest or nun; friend or hero—that you and I are what we are today—Christians and Churchmen?

So on All Saints' Day we pay our homage to the great saints of Christendom, because through them we catch a glimpse of One who is greater than all of them. And on the more intimate, more personal—to many of us more beloved—day, the festival of All Souls, we kneel before God's altar,

"And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast!
O do Thine utmost for their souls' true weal!"

And when we rise again from our knees to go forth into the world, strengthened by the example and the continuing prayers of the faithful departed, we shall do well to dedicate our own lives anew to their ideals of humility, prayer, and a life of sacrifice.

A Church Literature Campaign

THE LAST TWELVE DAYS of October have been devoted by the missionary district of Nevada to a Church literature campaign. Bishop Jenkins has seen to it that all his clergy and deaconesses have been liberally supplied with sample copies of *THE LIVING CHURCH*, the *Spirit of Missions*, and the *Witness*, and they have been urged to make a real drive to obtain subscriptions for these periodicals.

Bishop Jenkins has a sound appreciation of the value of the Church press. His own little four-page diocesan paper, *The Desert Churchman*, is a notable example of *multum in parvo*. He knows that a reading Churchman is a well-informed Churchman and a well-informed Churchman is one who can be relied upon to do his utmost for the spread of Christ's Kingdom. That is sound doctrine and the bishops and rectors who have had the courage to act upon it have invariably found that it produced results.

The New Taxes

WEALTHY CHURCH PEOPLE and rectors having men and women of wealth in their parishes are vitally concerned in the new federal gift and inheritance taxes which go into effect January 1, 1936. These taxes will lower the exemption for gifts to Church or charitable organizations and institutions and will also greatly increase the rate of taxation on large estates. Because of this, many well-to-do men and women are now dividing their fortunes among direct heirs in order to take advantage of present exemptions. It is also

in many cases advantageous for such persons to make substantial gifts to the Church now instead of leaving similar amounts as bequests in their wills, reserving the income from such gifts during their own lifetime if they require that income.

The recent synod of the province of the Midwest, realizing the importance to the Church of the analysis now being made by persons having estates of \$100,000 or more, appointed an able committee of bankers, attorneys, and tax experts to give advice to the clergy, parish, and diocesan treasurers, and individual Church people on this subject. At our request, the chairman of that committee, James H. Haberly, has written an article that we are publishing in this issue, entitled *The High Cost of Death*. Behind the figures and statistics he presents in that article there lies a great opportunity for the Church, but it is an opportunity that must be seized immediately if it is to be fully effective. In another column we list the names and addresses of the members of this advisory committee of the province of the Midwest. While it is constituted primarily to be of service to the clergy and Church people of that province, we feel confident that bona fide inquiries addressed to any member of it from any Church organization or individual having a legitimate interest in the subject would receive courteous attention, and we hope that many such will look into the matter carefully.

The Russian Seminary

ONCE AGAIN we make an appeal for the Russian Seminary of St. Sergius in Paris, seconding those of Mr. and Mrs. Ralph Adams Cram and of the secretary of the Russian Clergy and Church Aid Fund, published in our correspondence columns. The value of this seminary can scarcely be overestimated. It is training a priesthood for the dispersed members of the Russian Orthodox Church throughout the world and at the same time keeping alight the torch that may some day in the providence of God kindle a new flame of Christianity in Russia itself. The need is urgent—how urgent perhaps only those who have seen the poverty-stricken conditions under which the professors and students of the seminary are doing their work can appreciate. We wish that every one of our readers would make some contribution, however small, to the work of St. Sergius Seminary. Even a quarter or half a dollar, when accompanied by a prayer, can be helpful and such a gift multiplied by one or two thousand would be a most effectual aid in the support of this important work.

Cocktails in the Air

WOULD YOU LIKE A COCKTAIL? The question is printed in large italic type on the outside of a circular received last week. Inside the circular, however, the question is changed to a much more important one: "Shall we serve cocktails to passengers?" The circular is from American Airlines, one of the leading commercial air lines flying between New York and Chicago and between New York and Los Angeles on the Southern route. A ballot is enclosed, and the statement is made: "At present liquor is not served on our planes. The result of this inquiry will determine our policy."

Now whatever one may think about the liquor question or prohibition or personal liberty, it seems to us self-evident that a commercial air liner is no place for drinking. If passengers are allowed to drink and are served liquor some of them at some time are bound to become objectionable, and then they are not merely

an annoyance but an actual danger to themselves, the other occupants of the plane, and the men, women, and children on the ground beneath them. The recent case in which a pilot was forced to knock a drunken passenger unconscious, causing his death, in order to prevent the wrecking of the plane, is a clear indication of the menace of liquor in an airplane even when it is the passenger and not the pilot who is drinking it.

We vote an emphatic *No!* and we hope that the other patrons of American Airlines who receive this ballot will think the matter through, looking beyond their personal preference to the larger question of public safety, and vote accordingly.

Christian Science Services in a Cathedral

A CORRESPONDENT sends us a marked copy of a Mexico City newspaper in which we read that "Christian Science services will be held today and until further notice at Christ Church Cathedral." According to the schedule given, Christian Science Sunday school is held in the parish house at 11 o'clock each Sunday, while Morning Prayer is being said in the church, and at 12:30 there is a Spanish service held in the parish house and an English service in the church itself. There is also a Wednesday evening Christian Science service held in the Cathedral. Apparently this is not a case of helping out another religious body temporarily because of the burning of the Christian Science meeting house or for some similar reason but is a settled policy on the part of the Cathedral authorities.

Is this use of a consecrated church building in a missionary district done with the knowledge and approval of the Bishop of Mexico and the Department of Foreign Missions in New York? It is true that the Cathedral in Mexico City is technically a parish and so is not directly under the control of the Department, but it is nevertheless the principal church of a missionary district that is supported by missionary funds and it is, of course, directly under the control of the Bishop of Mexico. Surely these officials know that the holding of Christian Science services in a consecrated church building is highly objectionable to many loyal Church people, particularly in a missionary area to which we are asked to contribute through the budget of the general Church. If the Cathedral authorities want to rent their parish house to the Christian Scientists they are probably within their rights in doing so, but we must protest emphatically against the use of the church itself for this purpose.

Last spring the National Council, in reply to a formal inquiry from two dioceses, called upon the Church to have faith in our work in Mexico. How can Church people have faith in that work when the principal church in the district is given over to the teaching of the heresy of Christian Science?

Through the Editor's Window

THE CHURCH MISSIONS HOUSE is apparently yielding to the propaganda on behalf of the use of the full official title of this Church instead of the common usage "Episcopal Church." The latest example of it that has come to our attention is the Department of Publicity News Service, a mimeographed release for parish papers. The heading of this formerly read: "National Council, Episcopal Church, 281 Fourth Avenue, New York," and now reads: "National Council, Protestant Episcopal Church, 281 Fourth Avenue, New York."

THIS IS UNDOUBTEDLY a change in the right direction, but we must protest on the ground that it does not go far enough. If the Publicity Department must be meticulous then we insist that it use the full title: "The Protestant Episcopal Church in the United States of America." To be sure, the Constitution of our Church

nowhere says that this is the official name of the Church, but this is the name used on the title page of the Prayer Book and if we must use the formal title, then let us be meticulous and use it in full.

WHILE WE ARE AT IT let us go the full length and insist upon using the accurate official title of all organizations, Church and secular. That will, of course, rule out use of the expression "National Council," for the proper corporate title of that institution is: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

FURTHERMORE, the expression "New York" is highly objectionable. The official designation of this municipality is: "The City of New York." Moreover, the Post Office Department requires use of the name of the state as well as the city, and accuracy demands that the country be designated also to avoid any possible confusion. We suppose there is no objection to the expression "Fourth Avenue" provided the words "Fourth" and "Avenue" be spelled out, but there is no authority for abbreviating "two hundred and eighty-one" to "281." We really must insist that our Publicity Department be more careful about these things.

THE CORRECT official title, therefore, for the heading of the Publicity Department news sheet is: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, Two Hundred and Eighty-one Fourth Avenue, the City of New York, New York State, United States of America." We solemnly insist upon the use of this full and official form.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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The soul with rhythm; here the prayerful mind
Fixes upon the Christ; oh, votive flames
Flare with the sureness of a night-moth's wing!
Call on the saints, my heart, their gloried names
Provide a litany all tongues may sing.

Here is a quietude so hushed I fear
The very impact of its clutching thrall:
The hem of Christ's own raiment moves so near
I hear its whisper; ranged along the wall
I see depicted all His suffering—
This is a house where world-folk meet their King.

JAY G. SIGMUND.

Everyday Religion

Everyday Saints

THREE COME TIMES when the way of a Christian seems no better than a wilderness trail. Hard going and a lonely way. This City of God we are seeking—does it surely lie at the end of the long road, or is it a mirage that will evade us to the last? Who am I that I should carry this burden of faith in the Invisible, and be laughed at for my pains? How comes it to pass that I must always say Yea to the world's Nay? Who made me an advocate of an ideal so hard to maintain, so easy to blemish, so delayed in the proving? Why not rebel?

And then my mother's image comes before me. I know now that she was only a village maid, but she had the manners of a queen. Her few school days barely opened the narrowest of windows upon the great world. Her bookshelf was the pinched rack of the Church pew. She never saw the great of this world. She knew nothing of maestros, virtuosos, or the age-long line of genius and all their mighty works. Her symphonies were psalm tunes from the village choir; her two canvasses, a moorland church and the grimy slum of a great factory town. The narrowest of windows barely opened for her, but it opened to the sky. And in that narrow look she caught it all, for she saw God. And God was with her all her days, through the bearing of all us children, through pinching poverty and the work that was never done.

No wretch ever came to this poor woman's door to be turned away. Though the veriest scoundrel could not deceive her pure eyes, somehow she would treat him like kin. Her compassion was borrowed from Heaven. She was an angel in the slum of this world. Explain it, you psychologists, if you can.

And there beside her, returning to her alone, the moment his ill-paid labor ceased, was a tall man. He was a hero, and clothes bought at second hand could not conceal it. He had a dreaming, poet's look that the smudge of grimy work failed to darken. He was a good, brave man. He brought home to us all his weekly wage as if it were the Golden Fleece. A scanty, unfair wage it was and he knew it. He was not blind to the injustice he bore, but knowing himself to be bearing it with so many others, he bore it without a whine.

He was a gentleman. He would have made a scholar. He was worthy of a competence, and divided with us a pittance. He would have graced a university. At the age of twelve he labored twelve hours a day, a motherless child teaching himself to read from a speller on the workbench before him.

My memory of him is of a very perfect, gentle knight.

And there are others like them. Their lives enfolded mine. There was an unearthly beauty about them all. The world gave them no premium, only standing ground on the mucky street, make of the sky what you will. They chose to make Heaven on earth. They made it for many, and they made it for me.

What magic garments did they wear, so to pass through this naughty world unharmed and unharmed? Oh, their dear faces, their ministering hands, their tired feet tireless to the last, their words of love, their souls that had foreworn self, their unspoken vows kept to the very end!

All these are mine. Gone, but they are mine still. Like a cloud of witnesses they surround me and beckon me on. They will never desert me.

Clergy Unemployment Insurance

By the Rt. Rev. William G. McDowell, D.D.
Bishop of Alabama

THE CHURCH through its Church Pension Fund and subsidiaries has an excellent insurance system for the clergy; yet there is one form of insurance that the Church does not provide. While industry is much wrought up over unemployment insurance, the Church has an opportunity to study quietly the question of unemployment insurance for the clergy.

Under our present system, only a certain number of the clergy can hope for a living stipend; many of these, among them some of the finest and most conscientious, serve for the bare necessities of life. When a major depression comes, the clergy suffer in proportion to their self-sacrifice; the first to suffer are the men in missions and small places, those who are already on the level of bare subsistence and who have few reserves to fall back on. Unemployed, they cannot take a secular job away from the overcrowded ranks of other occupations. They are under the humiliating necessity of begging throughout the Church for work, while bishops and vestries wonder what concealed disabilities condemn them to unemployment. Want and discouragement are their lot, while they long to be about God's business, for which they were set apart.

In the face of conditions that have lately obtained, it is futile and callous to say that "the Church does not owe the clergy a living," and "many of the unemployed are unemployable"; these assertions can be granted without in any wise meeting the issue. The same is doubly true of the unemployed in other occupations, yet public opinion is forcing the government to provide unemployment insurance to help them live. It does this as a measure of social justice and to prevent their transition from unemployed to unemployable.

A commission to study clergy unemployment insurance might be appointed by any diocesan department of Christian social service; the results of this study could be discussed in clergy gatherings, diocesan conventions, Church papers; enliven the stuffy programs of the average synod; furnish material for study by the inevitable commission of General Convention that falls to the lot of all aggressive ideas.

The Church Pension Fund already handles disability and old age pensions for the clergy, with provisions for their widows and orphans. It would be extremely unwise to hamstring its splendid service in these fields by insisting that unemployment insurance be grafted on the present system which is working so admirably. On the other hand, subsidiaries of the Church Pension Fund are handling mutual fire and life insurance schemes on a purely voluntary basis. Cannot a subsidiary be formed that can avail itself of the ability and experience of the Church Pension Fund organization, but which will act as a mutual unemployment insurance scheme for all the clergy who voluntarily enter it, on such terms as may be found necessary?

If the Church through experimenting with voluntary unemployment insurance should arrive at so successful a result, as it did with clergy pensions, that it could change the voluntary system into a general unemployment insurance scheme for the whole body of the clergy, the system could be applied not only to the relief of distressed clergy in hard times but to the relief of distressed and distressing situations in other times.

No one desires to lull the active clergy with a false sense of social security; it is well that the clergy learn to "live dangerously" and like it—but it is also desirable that they live.

Thoughts on Reunion

By the Most Rev. William Temple, D.D.

Archbishop of York

IN OUR APPROACH to this great subject I am eager to go back to the beginning; and the beginning is nothing less than the unity of the Church as grounded in the unity of God and of His Christ. The Church is to be the means through which is brought to fulfilment the eternal purpose of God, to sum up all things in Christ, to gather all men of all races into His Body that they may live in harmonious fellowship—nothing less than that. I am unable to doubt for a moment that in order to fulfil that function for all men and women the Church must be organically one. I can quite believe that certain measures of federation may mark the stages on the road to recovery, but that the goal should be a complete union, visible and manifest, I am not for a moment myself able to doubt, in view of the function which the Church exists to fulfil.

From the dawn of history, and even before it, there has been in the world a community conscious of a commission from God. If the call of Abraham stands for a migration of a tribe rather than of an individual, that is the more marked. As soon as we arrive at any clear history at all there is found a community that bears a divine commission. It enters into a fuller and fuller understanding of that commission under the guidance of the prophetic minds and souls illuminated by the Holy Spirit to understand what God was accomplishing in the world partly in the history of that people, but partly in the history of others also, as the prophets remind them. And then the whole reaches fulfilment in the coming of the Christ, for whom, despite all this preparation, there are few who are ready, and none who are perfectly ready, so that at the height of the crisis He is alone, and the whole people of Israel, and the whole commission belonging to it, is concentrated in Himself and none other as He fulfils that commission on the Cross. Then Israel, reconstituted in Him, starts upon its new career, liberated from all national limitations, to gather all men into fellowship with God and with one another through discipleship to Him and a common incorporation into His Body.

But from the outset that Body is mutilated; for the first illustration of the evil of division is something which we can hardly speak of as a division of the Christian Church; it is the failure of Israel itself to take its proper place within the Body; and at once we notice something of the two great evils of division. This is the first point I wish to stress; that division must and always does involve loss on both sides.

Let us escape from the notion that every one of us is right while others are wrong. All of us are suffering loss because of the division among Christian people, and that first division is a very obvious, a very manifest, loss. For example, it is often brought as a charge against the tradition of the Church that it has laid too great a stress upon the doctrinal and intellectual apprehension of Christian truth as compared with ethics and practical discipleship; and this surely is directly traceable to the fact that in the formative period the strong intellectual tradition of Greek culture was not balanced as it would have been by the strongly moral and prophetic tradition of Hebraism had Israel been within the Christian Church. Or

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once more, we have in our missionary work today the difficulty of persuading the peoples of Asia or Africa that Christianity is not a European religion. That would not have arisen if Israel had remained in the Church, for then its

Asiatic origin would have been obvious. And the character that Israel would have brought into it, coming from their home where three continents meet, would have supplied the bridge needed to overleap those gulfs.

Then we come to the great divisions in the Church as a definitely Christian community, and again we notice that these can be presented in geographical terms; indeed the first great division is between East and West. Can anyone doubt that in history the Eastern Church has suffered from lack of the strong, practical tendencies of the West; or that the Church of the West with its tendency to legalism, at any rate in the Latin countries, would have gained by union with the Eastern Church and its strong philosophical interest? Both of them are poorer because of this separation.

Then comes the division between North and South at the Reformation, and once more both sides suffer. The Southern Church, the Latin Church, has been left to be dominated by that legalism which was natural to the peoples constituting it, uncorrected by the liberal impulses of the Teuton; while the Churches of the Teutonic north have tended to break up into sections because their natural tendency to emphasize liberty has received no balance from the legalist and centralizing influence of the South.

Free Churchmen are often anxious, lest in some scheme of union, that freedom which belongs to the inner life of the Church, and which is a precious possession of their communions, should be in some degree impaired and destroyed by what looks like the more formal management of the life of the Church in the Anglican communion. I can only answer there is some danger, but the alternative of that danger is disaster. The Free Churches may be missing something which they might gain through union with the Anglican Churches, while we in the Anglican Church are in great peril of missing something of that liberty which is the most precious possession of the Free Churches. We all have something that we prize, for lack of which others are poorer. So the frame of mind in which we must approach the matter, if there is to be any hope, is a recognition first that we lack what others can supply, but, secondly, that those others regard us as in some measure involved in error—a fact which we are not so liable to see.

THREE ARE TWO WAYS of meeting someone with whom you disagree: one is that you set out to "curse, nay—cuff and kick, in short, confute" the adversary; the other is to say as politely as you can: "It seems to me most astonishing that anyone could hold such a view; no doubt I need enlightenment on the subject; would you kindly proceed to offer this?" That is the only hopeful manner. On the other hand, if we were to say we were all wrong and the other people all right, that would merely mean that we cross over so that the situation is unchanged as a whole. Each of us

must believe that we have received some treasure from God for which we are trustees. It is that sense of responsibility for a spiritual treasure that makes our task so difficult, because we have to be watching every moment to be sure that the thing we hold in trust may not be jeopardized. As we secure the fuller measure of unity we must bring into it the spiritual life that has been our own. We are bound to be in the best possible sense loyal, because we are aware of what God has done for our souls.

Some of the experiences of the Lausanne Movement, the Faith and Order Movement, have been decidedly illuminating. In the first place we have found over and over again that the differences which are holding people apart are much more verbal than substantial, and that when it is possible to persuade people to abandon traditional phrases and say what they mean in other language they all say the same thing. In the separation in which we have been living, words have gathered different associations on the one side or the other, and it is those associations that cause the trouble. But while that is one side of the question, it is also true that to some extent identity of language is covering a very great divergence of thought. The strongest instance of this that I have seen was in connection with the Lausanne Movement. During the Conference itself, in the section which was discussing the subject of the nature of the Church, it turned out that both the Lutherans and the Orthodox were passionately desirous that we should include in the description of the Church the words "visible" and "invisible." We thought most people would agree to this; the words were hardly necessary, but they were so insistent that we gladly consented; and then suddenly we found out that it was necessary to add a footnote, because what the Orthodox understood by the Visible Church was the members of the Orthodox Church now alive on earth, and by the Invisible the deceased members thereof; what the Lutherans understood by the Visible Church was the actual ministering of Word and Sacrament, and by the Invisible the members of the Church—because nobody knows who really are members of the Church. In their view the Church visible is the ministry of the Word and Sacraments; that is the visibility of the Church; but as regards membership, only God can tell who are the members of the Church. It is most urgent that we should find new ways of saying what we mean, and not merely go on with the old ways, while each of us will have in our own minds old phrases as a check so that we may be loyal to what we have found in our own experience to be true. Further, Christian people are often alienated from one another, not by what is said, but by what they suppose to lie behind what is said. This is usually dissolved when we meet in conference. . . .

A FURTHER QUESTION is: What are the stages that can definitely be considered immediately? I have spoken of mutual conferences. I trust these are going to develop. I think all of us who have attended such meetings would say we have learned a great deal ourselves for our own spiritual life, and have gained an entirely new understanding of what is the point of view of those from whom we are now separated. The pictures we have formed of one another are not very exact. We have a tendency, if we are in a controversial mood, to look out for those statements of the positions which are not our own, which make them appear most different from ours. That is a bad thing. Ruskin once observed in connection with social questions that "many of our troubles arise from the fact that the wise of one class habitually contemplate the foolish of the other." There is a great deal of truth in that. And in these mat-

ters we find that those who are most eager to conduct the discussion in a controversial spirit—maybe from certain Anglo-Catholic quarters, maybe from extreme Protestant quarters—make the whole task of reunion impracticable; if we depend on these we shall make no progress at all. The main question to have in mind is this: What is the real spiritual meaning of any belief or of any repudiation? Why does it seem important to those who are committed to it? We must meet in the hope of understanding. If we meet in order to argue we shall only get a false impression of one another, because spiritual values do not emerge in argument.

I turn to practical coöperation. There is a great amount ready for us to do in actually bringing the influence of our common Christian faith to bear on the life of the community and the members of it. We can do a great deal more than we are doing. But the trouble is that we are already overworked, and it is extremely difficult for clergy and ministers in a district to begin thinking out new principles because they are so overwhelmed with what lies before them. That is one of the hindrances to going forward; we are already overburdening those who would go forward. Still I am sure that such effort ought to be made.

Further, there should be very much more joint witnesses to that common faith, for it is just here that our divisions are weakening and disabling us for our primary functions. We cannot expect the claims of the Gospel to receive that attention which is necessary if its claims are to be recognized, so long as we give the appearance of presenting not one Gospel under rather different forms but positively different Gospels. It does not look to the world as if we were one in Christ at all. In order to make that manifest we must do it side by side; the means for this are increasing.

NOW I COME to the great and delicate question concerning intercommunion. There are on the Anglican side two possible starting points: one is that represented by the report issued lately from the Church Union upon the conversations that took place between the Church of England and the Presbyterian Church of Scotland wherein it is laid down as something borne out by all Catholic history, and supported by right reason, that a man either belongs to a branch of the Catholic Church, in which case he is entitled to receive Communion anywhere and everywhere, or else he does not, and then is not entitled to it at all. That is a clean-cut position with the advantages that go with close definition. It represents the Catholic Church as a closed system which has that sort of unity which Fr. Waggett once likened to a box, defined by its boundaries, so that you are either inside or out. But I am sure that is not the right way to conceive of the unity of the Church; it should, as Fr. Waggett said, be considered rather as a ray of light which has its bright center but shades off imperceptibly into darkness so that you cannot say where it ends; it is defined by its center, not by its boundaries.

The other point of view from which it is possible to start considering intercommunion is that the disciples of our Lord ought to be in communion with one another, and if there is any failure of intercommunion it must be justified. That is my own starting point. There lies upon the Anglican communion in this matter a quite definite burden of proof, at least to my own conscience, that it is right in maintaining its tradition of exclusiveness in this matter.

I cannot start from the other position, that there is a perfectly well-defined society, which is the Catholic Church, of which the members, and no others, are entitled to receive Communion at the hands of its ministers. I do not think that

corresponds to the spiritual facts. No; I must start from the other end: the disciples of our Lord should be in communion with one another. That lays upon me a burden of either accepting intercommunion at once, or of being able to say why I think that would not be the right course to be taken in the present circumstances. And here I come to one of the phrases often urged by Free Churchmen: "It is the Lord's table; and if we are one in Him we should find our unity there." Yes, but the great word that dominates the thought of one tradition at least in this matter is not the word "Table," but the word "Body." It is the Lord's Body. We came to be fed with the Lord's Body that we may be ourselves built up and nourished as members of His Body to do His work in the world. His Body; and that word seems to me inevitably to raise immediately some question at least concerning the structure of the Body. What seems to me vital is that there should be the effective *will* to bodily or organic union. Starting from that side, which I think is a side reflecting a very real element of the truth, it seems to me that there is a certain mockery in people coming together to be built up as members of one Body if in fact they intend to maintain separate Bodies, however much these will from time to time coöperate. If I am asked if there is a special kind of grace obtainable through sacraments administered by episcopally-ordained ministers, I should say certainly not; there is only one grace—the love of God working in the hearts of His people. But I do believe that so far as the fellowship is spiritual only, the natural expression of it is the prayer meeting. And that if it is not to become a unity that is also externally manifest and visible, then it is not appropriate to express that unity through a form of worship where the external sign assumes so great a prominence.

The point I am concerned about is whether there is a real and effective will to union. If there is the will to union, I should personally desire to go as far as possible in the recognition of the ministries of those communions between which this union is to be established. But if there is not yet a determination to have union at all, then, as I see it, there is more of what is misleading than of what is positively helpful in meeting together at that precise point for common worship. I believe that the whole question of the difference between the Episcopalian and the non-Episcopalian ministries should become entirely secondary to the question, Shall there be union? If there ought to be union, then we must go on to discuss how we are to reach it, because it must take one shape or another. What hinders me personally from intercommunion is not concern about the technical validity of ministries, but the fact of separation in Church Order.

NOW AS I SEE IT, and as I think most Anglicans would see it, to adopt intercommunion in the sense of receiving the Eucharist at one another's Communion services, would have the effect of obscuring the main necessity for achieving the visible union of the whole Body and would tend to suggest that the existing conditions can be made quite satisfactory. And that, frankly, I do not believe. I think it makes a great difference whether we start from this point or from the special claims of any one order of ministry, as, for example, the Episcopalian or the Presbyterian. If we start from the latter I should entirely despair of persuading those who have been living within a Christian community, based on either of these principles, to accept the other.

But if we begin with the conviction that union is a necessity, then, of course, we must go forward and see how we are to achieve that union and how we may combine all the different

values. If, therefore, in the first place, all the main Christian communions in this country should at any time decide that union was to be accomplished, by some resolution of a kind that must take effect, I should personally desire to set full intercommunion at work the next day because I believe that the essential condition would be there. I should not want to wait for any regularization of ministries; I should want to commence intercommunion then. Of course, one would impose nothing on any individual. Any who shrank from receiving the sacred Gift from other hands would not be compelled, or even urged, to receive it from an unaccustomed ministry. But it would be regarded as part of the whole principle of union that the way was open both to go and to come.

Next, where there is a group of people whose bodies, to which they belong, have not yet agreed to such intercommunion, but who are met together to promote unity, I should like them to attend one another's Communion services, and, so far as the existing principles of their own body allowed, receive the Holy Communion from the hands of the ministers of the other as they do so. At the present moment, so far as there is any utterance from the Anglican communion on the subject it is the explicit declaration of the Lambeth Conference, that members of the Anglican communion should as a general rule receive the Communion from ministers episcopally ordained, but when any area is cut off from Anglican communion, no question will be raised if the Bishop gives encouragement for them to receive it elsewhere. But that raises great difficulties within the Church of England; and that brings me to a further question sometimes put to us—Does intercommunion raise a question of order? It does so to this extent, that insofar as the Church contemplates its members going to receive Holy Communion in Churches where the ministry rests upon some other principle, that involves the belief that the sacred Gift is there to be received. I have no hesitation in affirming that it seems to me manifest upon the page of history that the Gift is there offered; indeed that it is there offered to members of that other communion is implicit in the character of God. I certainly do not for a moment believe that through these centuries devout Christians have been disappointed. Of course, the Gift has been there, and, of course, it has been received, and to deny that would be to adopt a conception of God that is not fully Christian.

But what should be the duty of the members of the Anglican communion meanwhile, so long as the separation continues, and the determination to unite has not been reached, is a more difficult question upon which there would be differences as yet among members of the Church of England; and when we are considering not only the fundamental principles, but the politics of the situation, we must consider very carefully how we shall, in fact, promote Christian unity. We do not help union by creating new divisions. I believe that our duty is to wait until a greater appreciation of the spiritual life that flows through the Free Churches arises in those parts of the Church of England which are at present unable to take the view I have been outlining. But what we have already done—and this ought to be more widely known than it is—is to pass a resolution in the Upper Houses of the two Convocations (with the cognizance, but not the formal concurrence of the Lower Houses), that where Christians are met together for some common purpose and desire to deepen their sense of union with one another they may do so by receiving Holy Communion together according to the Anglican rite. That is itself a step forward; but it does not open the way in the other direction. It is at present open on one side only. But this does

make possible the joining together in the celebration of the Eucharist and the reception of its gift.

IF WE HAVE got thus far—that union must be arrived at; what is to be the basis? Here I will recall the agreement reached in the first series of “conversations”; the ministry must be episcopal. The most important point in the agreement reached in those conversations was that the basis of the ministry of the united Church must be episcopal. I can quite shortly express my own view upon that matter and my reason for taking that position. It is that the spiritual life of Christians is offered to them through the historical fact of Christ. There is the objective offer of Divine Grace through an event which took place at a given date—under Pontius Pilate. It all comes through an event which is contingent. You cannot demonstrate even from an understanding of Christian religion itself, that there must have been an Incarnation at that time and place. But it was at that time and place that it happened. It seems to me that the whole Christian system is rooted in this taking up of what from a philosophical point of view is a contingent fact of history into the spiritual realm.

Well, then, though it is uncertain what were the form, or forms, of the ministry in the first two centuries, it is at least highly probable that normally it was passed on by a system of continuous commission; and, at any rate, by the end of the second century the Episcopal ministry is the only ministry in the field and it holds that position for 1,300 years or more. So that for a long period it is the one form of ministry, and so long as that form exists at all, it will have a position that is historical, in a sense that no other ministry can be. And, therefore, if what we are concerned to do is perpetually to recall people to the offer of Divine Grace objectively made in history through our Lord, it is at least congruous with this that the Church should have those outward signs, those historical signs, of continuity with the fact in which the offer of Grace was made; they have a symbolic value in the continued life of the Church which cannot now belong to any other. I value the Catholic Order because of its coherence and congruity with the evangelical facts.

Mainly for that reason the episcopate must be a part at least of the system by which the ministry of the Church of Christ is conserved. That does not mean that people will agree about its origin or about its sole validity or efficacy. They may still disagree about that, while agreeing on the fact. And it is the fact that counts; not that it has no meaning, but it counts as something significant because it thus represents the continuity of the life of the Church. And that is the claim I should make for it. How far that may affect the substance of what is given to the Church in and through the ministry, again, will be a matter for much discussion. But those who hold different views about it can well be united in the acceptance of the fact.

But here I come to one last point raised in these discussions: the conception of priesthood. Once more I must speak in my own name and not as representing the Church of England, in which there is no doubt a great variety of views concerning priesthood. It seems to me that the whole of the Church rests upon a special kind of representative principle. Thus, for example, we set apart certain places that they may be holy, not because other places are not holy, but in order that here we may remember that, in the words of the Psalm, “The earth is the Lord’s and all that therein is.” We set one day in seven apart as holy, not because only one belongs to God, but to remind us that all belong to Him. And so we

set apart people in the Church, not to exercise the sole function of mediators between Christ and His people, but to represent in the Church the fact that every Christian has the responsibility of leading men to Christ, and presenting Christ to men. And everywhere this representative principle is of such a kind that it does not excuse, so to speak, those whom it represents from fulfilling their own function in the matter, but calls upon them to do it. And all of that finds its fulfilment in the Incarnation and Atonement itself, where our Lord acts as our Representative before God, because He has offered Himself as a sacrifice not so that our lives need not be sacrificial, but as representing us, because in the completeness of His sacrifice He has been able, in the power of His Spirit, to offer and to present us before the Father, not as those who are absent, but as those who through Him will yet reach that Presence. That seems to me to be always at the heart of the matter.

AND THIS LEADS ME to another point which I must touch upon, because it is one of the great difficulties, namely, our relation to the Society of Friends. I believe most passionately in the sacramental system of the Church. I believe that it represents, as nothing else can, the hallowing of all material things that they may become the vehicles of the Divine Spirit for the fulfilment of the Divine purpose. I, therefore, regard it as essential that the sacraments should be maintained prominently in the life of the Church. But I also believe that so long as the Church is sacramental, and so long as, for example, it admits its members by baptism as a general rule, many will receive the grace of baptism, though themselves unbaptized. Because it is the Body of Christ, this instrument for fulfilling His purpose in the world will be making the flow of Divine energy, largely sustained in the sacraments, available for many people, even though personally they do not take part in these sacred rites.

That is the line along which I should answer the question sometimes put concerning two infants, one of whom is baptized and carelessly brought up, the other not baptized but brought up as a good Christian child. Which is the real member of the Church? Well, I should say there is defect on both sides; for the individual concerned far the more important defect is the lack of Christian training; and for the Church itself and its ministry to the world, to omit the sacramental practice will not be a very grievous loss so long as only one child is concerned. But for the Church itself, and therefore in the long run to every individual Christian, the sacraments are vital; for if the whole sacramental practice were to lapse, I believe there would be a very great tendency to fall back upon that false conception of Spirituality that is indigenous over the whole of the East and was once in the West, according to which spirituality is obtained by turning away from the material, whereas for the Christian it is attained by controlling the material and making it the vehicle and instrument of spirit. Therefore, I wish always to see these questions discussed, not in the light of the difference which a sacramental rite may make to an individual, but of the place taken by these rites in the life of the Christian community.

I have tried to illustrate the principles which I outlined at the beginning. We begin by holding fast to the thing we have and know; but also drawing to us what is the best that can be found in the traditions of those who are separated from us as we meet with them in mutual and sympathetic conference. And if we go forward we are bound to come nearer to one another and finally be not united only in spirit but also in the outward form that expresses this.

The Adventure of Discipleship

An Address Broadcast Over the "Church of the Air" October 20th

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio and Chairman of the Forward Movement Commission

A POLICEMAN, who was also a philosopher, called out to a crowd which was milling around, blocking traffic, and getting nowhere, "If you want to stand here, you'll have to move on." It was this order which was given to the Church when the command "Forward March" was issued, and a commission on a Forward Movement was appointed a year ago. We faced a Church membership, many of whom were "milling around, blocking traffic, and getting nowhere."

Last February when I spoke on the Forward Movement at one of the Church of the Air services, I asked some of you to join me in looking honestly at the rather tragic conditions which existed in certain aspects of our Church's life and work. I shall not take any time today to consider again the situation which made a Forward Movement imperative. It is enough to say that the loyal members of the Church, deeply concerned about what they saw, and yearning to have the Church stand more firmly in the life of the individual and the life of the world, cried out, "If you want to stand here, you'll have to move on." It was a cry of agony—Yes, because it hurt grievously to see the Church missing great opportunities. It was a cry of longing—Yes, because the world's need for the Gospel of Christ was so appalling. It was a cry of courage—Yes, because there were many eager and ready to go forth, not counting the cost, in the Church's warfare. It was a cry of faith—Yes, above all else, because it was founded on an unwavering conviction that it is God's purpose that the Church shall proclaim the Gospel of Christ with new power in our day, and that He will give us the strength of His Spirit to fulfill that purpose.

Every Forward Movement which has ever taken place in the Church has been marked by the response of loyal disciples of Christ to His call—"Follow Me," and we can be dead certain that this does not mean to follow Him in a retreat, or to go around in a circle, but it demands that we move on—that we go forth as disciples to share in His advance. Therefore, in this present Forward Movement Loyal Discipleship has been the rallying cry calling members to renew their allegiance to the Master. We have been challenged to put aside all compromise, to have done with the dishonest practice of watering-down, and to ask with courage—"What must I do to prove my discipleship?"

The story of the response which has come during the past nine months to this call to renewal, is an amazing one. Bishop Stires of Long Island expressed what many who have been watching closely have felt when he said to me recently, "The influence and results of the Forward Movement have gone far, far beyond our hopes and expectations of a year ago." A new power is coming into the Church. Even though we realize fully that only a beginning has been made, yet what has happened to those individuals and in those places where the Forward Movement has been given the right of way is truly a miracle. And it's a miracle which is coming not as the result of any new program set forth by a small group of men, for the Commission on the Forward Movement has resisted the temptation, which many have voiced, to set forth

a hard and fast program, and instead has asked the clergy and people of the Church to unite in building the program—to share in a rediscovery of what it means to travel the disciple's way. As a result individuals, parishes, dioceses, and organizations have been rising up to make their contributions. A rebirth is taking place—but not according to machine-like procedure—for the wind is blowing where it listeth, and reports come from hither and yon—often from most surprising places—telling of advances being made and victories won. It has become an adventure, and instead of spending these minutes together on the details of what's happening I want to talk to you about the spirit that is back of it: the Adventure of Discipleship.

EVERY GREAT ADVENTURE involves a discovery. When a knowledge of all the facts in a situation makes for certainty, then adventure gives way to routine. The value of the discovery determines the appeal of the adventure. The supreme adventure in man's experience through the ages has been his discovery of God, for to know Him is life and to miss Him is death. Christian Discipleship offers us the supreme adventure because it calls us to be followers and companions of One whose paramount purpose is to make it possible for us to discover God. Philip voiced the eternal longing of man when he said, "Lord, show us the Father, and it sufficeth us." And in His answer Christ pointed the way of adventurous Discipleship—"He that hath seen Me hath seen the Father." When the Master said, "I am the way," He meant above all else, "I am the way of adventure which if a man will travel courageously he will make the supreme discovery—God."

In calling men to Discipleship the Forward Movement therefore places at the very center of its program, the essential importance of discovering God. Much that has been done during the first years has been focused on this adventure. Discipleship has been presented not as a vague relationship with a far away figure of the past, but as a definite way involving the seven steps which make it possible for us to walk as disciples of a living Christ. "If ye continue in My way, then are ye My disciples," and, as I have said, His way is the way to God. Each of the seven steps of Turn, Follow, Learn, Pray, Serve, Worship, and Share—which have been so constantly emphasized in the Forward Movement literature and conferences—is a step of adventure in itself. Try taking them and we find that, like all true adventures, the way demands courage, perseverance, self-sacrifice, and that spirit of pressing on which conquers the temptation to turn back. The man who day by day is honestly striving to take these steps will find a thrill in the adventure of Discipleship.

The emphasis which has been placed upon the importance of Bible reading, prayer, and worship in the Forward Movement program is essential because these practices—call them old-fashioned if you will—have always played such a large part in the adventure of discovering God. Hundreds of thousands of the members of our Church, besides many members of other Churches, are using *Forward—Day*

by *Day*, the little manual of daily Bible readings and meditations which is being issued six times a year by the Forward Movement Commission. Have you seen the present number in its cover which looks like a fire cracker? If not, ask your rector for a copy or send to the Forward Movement headquarters. The first order for this issue came from Anvik, Alaska; from Honolulu comes a note, "I am a shut-in, 85 years of age. The Bible Reading booklet has proved such a blessing to me. I am anxious to pass it on. I pray morning and night for the success of the Forward Movement." From a man in New Jersey a letter, "I am using the booklet and passing it on to others. The other day a friend, met casually in the ferry house at Hoboken, asked me if I had seen it and spoke enthusiastically about it." Such simple reports, coming from all parts of the world, are certain proof that many are embarking on journeys of adventure. It's true that the majority are still tied up tight to their old moorings, but it's encouraging to know that the circulation of these Bible Reading booklets is ten times greater than in the case of similar material in the past, and that since last Lent over two million copies have been distributed. Try the daily adventure of using *Forward—Day by Day*. The present issue covers October and November. The next issue for Advent and Christmas will be ready for distribution about November 1st. Plan now to get extra copies to share your adventure with your friends.

The Forward Movement will continue to demand that a disciple must do more than accept certain ethical practices known as Christian standards. Through faithfulness in prayer, study of the Scriptures, worship, and service he must develop what we call personal religion which is really nothing more or less than a personal relationship with God. He must become an adventurer; ready to sail an unknown sea, but using those aids to navigation which time has proved of supreme value; facing storms and dangers with that courage which carries him ever onward in the journey which leads to the discovering of God.

The Forward Movement, however, does not encourage a pillar dweller type of Discipleship. Important as is the adventure which leads us to God, the Christian disciple is also called to discover a new and more noble relationship with his fellow beings. Christ insisted upon this when He answered the question about which is the greatest commandment. The disciple's life must include his relations with God and with his neighbor. All the maladjustments in our families, in social, economic, racial, national, or international life are the result of men not being able to get along with each other. What a great adventure awaits the man who seeks to discover the new relationship which will help to unite men as God's children and brothers one of another.

In the Church this adventure in human relations demands that we shake off the nightmare of selfish individualism, and awake to a fuller sense of our common purpose and responsibilities. It is calling our men into united action and the president of the Laymen's League reports a new wave of interest and enthusiasm during recent months. It encourages our adult members to offer youth a fuller share in the Church's life, and stimulates youth to be eager in seeking out and seizing new opportunities for service. It demands that as fellow members of the Church we avoid the temptation to put the blame for what may be wrong on others, and instead show forth a finer loyalty toward each other and toward our duly chosen leaders. It helps us both to push aside the non-essentials which have so often created barriers between fellow Christians, and to strengthen the bonds which unite us beneath any surface differences.

IN THE LIFE of society and the world the disciple has a thrilling adventure ahead as he seeks to discover how the teachings of Christ can be brought to bear upon the relations of classes, races, and nations. Christ stands directly opposed to those conditions, between individuals or nations, which produce such suffering, oppression, and the violation of the weak by the strong as is prevalent in the world today. He took those first disciples, transformed them, and sent them forth in the great adventure of transforming the world. His loyal disciples have always been called to share in such a transforming Forward Movement.

This adventure therefore demands that we face honestly the fact that we have too often disobeyed Christ's orders, and that we go forth into all the world to proclaim His Gospel. Unless men know Him the new relationships which He came to establish between men will never come. The only way that men can know Him is to be told the Good News by those who have already received it. The Forward Movement must stir us to do our full part in carrying Christ to all the world with a new flood of that missionary zeal which He bestowed upon those first disciples. We are called to express this spirit in our response to the opportunity which is presented as the Church unites in the annual every member canvass this fall.

Whatever the Forward Movement may require of us, and wherever the adventure of Discipleship may take us, it is essential that we remember that it is God who calls us to share in His Forward Movement, and it is God who gives our spirits the urge to go forth in adventure. It is because God is marching on, it is because He lives the adventuresome life, that we find the new Spirit stirring throughout the Church today. Man responds because God's Spirit enters his life and starts a fire—a fire which cannot be insulated or segregated, but which passes from life to life—even as we see it doing today—and unites men in the adventure of Discipleship—in the eternal Forward Movement of God.

Soul and Body

THOSE WHO HAVE been the most passionately eager to save the souls of their fellow men have often found themselves impelled, as by an irresistible force, to labor for the redemption not of their souls only, but of the whole environment, in which any spiritual life worthy of the name is manifestly impossible. So Shaftesbury, Buxton, and other leading Evangelical Churchmen of the early nineteenth century found their prayer-meetings inevitably thrusting them forth to considerable enterprises of social service. So also missionaries in every part of the world have found that the spiritual and material side of their labors are inseparably intertwined. To bring the Gospel in any full sense to a savage tribe, to make it possible for the people of that tribe to accept the Christian message and live the Christian life, demands the labors not only of the parson, the authoritative "minister of Christ's word and sacrament," but also of the educator, the doctor, the dispenser, the nurse, the builder, the engraver, the printer, the agriculturist, the industrial reformer. Men have often tried, and still try, to draw a clear line of demarcation between the saving soul and body, but there always comes a point where the distinction breaks down.

—Edward S. Woods.

An Agadic Legend

As I WALKED one day in the mountains, I saw at a distance what I took to be a beast. As I drew nearer, I saw that it was a man. As I came nearer still, I discovered that it was my brother.

—The Talmud.

Albert Schweitzer

By Mrs. Arthur Peabody

ALBERT SCHWEITZER was born in 1875 in Upper Alsace. His paternal grandfather was a schoolmaster and organist. His father was pastor of an Evangelical Church amid Roman Catholic surroundings. His mother's family had a similar musical and religious background.

In the little village of Gunsbach among the hills, Albert Schweitzer grew up with one brother and three sisters. They were in comfortable and happy surroundings. And to Gunsbach Albert returned whenever possible to rest and write. The father kept his pastorate as a septuagenarian through the war till 1925. The mother met her end in 1916 by being knocked down and killed by cavalry horses.

At the age of five Albert's father began giving him music lessons on the old square piano, but he inherited from his maternal grandfather a passion for the organ and at eight years began playing the organ though his feet barely reached the pedals. At nine he took the place of the regular organist at a Church service.

The next step in Albert's education came through a great-uncle at Muhlbach, who took him in charge and sent him to the *Gymnasium*, where he began his serious education. Albert took the usual Latin and Greek, to which was added elementary Hebrew, history, and natural science. Dr. Schweitzer says that it cost him an effort to accomplish anything in mathematics, but that after a time he felt a certain fascination in mastering subjects for which he had no special talent. Evidently he was destined to become a pastor following the family tradition.

He entered the University of Strasburg in 1893, and took up philosophy and theology at the same time. Strasburg was then at the height of its reputation and Dr. Schweitzer says that he then felt it a matter for thankfulness that the German university did not keep students in leading strings so completely as other universities did, but offered opportunities for independent scientific work.

To help himself along, Albert entered a competition for a scholarship, the subject of which was the Synoptic Gospels. Here Albert's research led him to the disturbing fact that he could not accept the teaching of his famous professor, Holtzman. At this time Albert was looked upon as an *enfant terrible* by the theologians, but Holtzman stood by him when later there was a protest at Albert's being accepted as lecturer on the theological faculty. In his study of the Synoptic Gospels, Albert laid the foundation of his book, *The Quest of the Historical Jesus*.

Whatever his occupation in writing, teaching, or research, he was always under tuition in music, no light study considering his disposition to learn and the thoroughness of the German teacher. So while studying pure counterpoint and the theory of music he played accompaniments at Bach concerts and for the Passion music in the churches of Strasburg. He was fortunate in having an uncle in Paris, who brought Albert to his home in order that he might be instructed by the famous organist, Charles Marie Widor. After a time Widor became so much interested in Albert that he refused the fee. In fact, he and Albert shared in a passion for Bach and from then on there

THIS ARTICLE, largely a digest of Dr. Schweitzer's autobiography, deals with one of the most colorful Christians of our time, a man who was willing to give up a notable musical and scholarly career to obey a call to the missionary life.

was a constant collaboration between them over Bach's music.

While in Paris Albert carried on his study of philosophy at the Sorbonne. There he worked on his thesis, *The Religious Philosophy of Kant*. He tells us that he sometimes presented

himself in the morning for an organ lesson after he had sat up all night studying philosophy. This to show what remarkable endurance he had. Back again in Strasburg, and his degree in philosophy gained, he was offered a lectureship in that subject. This he refused because, he says, "Preaching was a necessity of my being." So he pressed on, received the doctorate in Theology, and was assigned his first post as assistant in the Church of St. Nicholas in Strasburg. The stipend was five pounds a month but as he continued to live in the hostel connected with the theological school where board and room were cheap, he was able to get on. He was much interested in teaching boys, preparing them for Confirmation for which two years were required by the course. He says he tried to teach them the fundamental truths of the religion of Jesus as something to be absorbed into one's thoughts. In this way he strengthened them against the danger of giving up all religion in later life. From 1901 to 1903 Dr. Schweitzer was principal of the theological school. But he found himself in disagreement with the teaching of the time on the historical person of our Lord.

HE FELT THE NEED of a new approach, a more critical research into the world thought at the time of our Lord's life on earth, particularly with regard to the Jewish expectation of the Messiah and as to the meaning of the Last Supper and of Baptism. Of course, this research was the continuation of a succession of "Lives" of Our Lord. Dr. Schweitzer in his *Quest of the Historical Jesus*, beginning with the seventeenth century, took up those he considered most important. We catch a hint of his delightful human quality in reading his account of the way in which he set about his great task. He says:

"When I had worked through the numerous *Lives of Jesus*, I found it very difficult to group them into chapters. After attempting in vain to do this on paper I piled all the *Lives* in one big heap in the middle of my room, picked out for each chapter I had planned, a place of its own, in a corner or between the pieces of furniture, and then, after thorough consideration, heaped up the volumes in the piles to which they belonged, pledging myself to find room for all the books belonging to each pile and to leave each heap undisturbed in its own place till the corresponding chapter in the sketch should be finished. I carried out my plan to the end. For many a month all the people who visited me had to thread their way across the room along paths which ran between heaps of books. I had also to ensure that the tidying zeal of the Wurttemberg widow who kept house for me, came to a halt before the piles of books."

We cannot here go into the contents of this exhaustive book. While Dr. Schweitzer takes his stand on the belief in the historical Jesus, he felt that the effect of much previous

writing had been to humanize the Divine Being. It is from this standpoint, I think, that he says:

"Jesus does not require of men of today that they be able to grasp, either in speech or in thought, who He is. As one unknown and nameless He comes to us, just as on the shore of the lake He approached those men who knew not who He was. His words are the same, 'Follow thou Me!' And He puts us to the tasks which He has to carry out in our age. He commands. And to those who obey, be they wise or simple, He will reveal Himself through all that they are privileged to experience in His fellowship of peace and activity, of struggle and suffering, till they come to know, as an inexpressible secret, who He is."

UP TO THIS POINT in this sketch of Dr. Schweitzer's life, we have considered his attainments as a philosopher, theologian, and musician. But the soul of Albert Schweitzer was not satisfied. Meditating, one summer morning on awakening, over the happiness which was his, he says:

"There came to me the thought that I must not accept this happiness as a matter of course, but must give something in return for it. I settled with myself, before I got up, that I would consider myself justified in living till I was 30, for science and art, in order to devote myself from that time forward to the direct service of humanity. Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus, 'Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake and the gospel's shall save it.'"

In trying to carry out his resolution, Dr. Schweitzer first offered his services at home but found no organization which would give his ideas full play. He considered it "A signal instance of the mercy that has again and again been vouchsafed me" that he found on his table one morning the magazine of the Paris Missionary Society familiar to him through his father's reading it aloud in his childhood. He opened it mechanically and his eye caught the title of an article, *The Needs of the Congo Mission*. There was a complaint that there were not enough workers to care for the Mission Station in the Gaboon Congo Colony. The article concluded, "Men and women who can reply simply to the Master's call, 'Lord I am coming,' these are the people whom the Church needs."

He says, "The article finished, I quietly began my work. My search was over."

A year later, in 1905, Dr. Schweitzer broke the news of his decision to family and friends, resigned his post as principal of the Theological College of St. Thomas, and presented himself as student to the dean of the Medical College. He says, "The dean would have liked best to hand me over to the Psychiatric Department." No wonder there were battles to fight with his friends that he should choose to go to Africa, not only as a missionary, but as a doctor. He gives as his reason that he would not only be talking about a religion of love but would be putting it into practice. According to the missionary reports, doctors were most needed of all things.

By the sale of his books, and from fees received for organ playing at the Bach concerts, Dr. Schweitzer was able to finance the arduous medical preparation, surgery included.

"When in December, 1911, after my last examination, I strode out of the hospital in the darkness of the winter night, I could not grasp that fact that the terrible strain of the medical course was now behind me. Not to preach any more, not to lecture any more, was for me a great sacrifice. I avoided going past the church or the university. The very sight of the

place where I had carried on my work, which I could never resume, was too painful to me."

There followed a course in tropical medicine at Paris, and after begging funds from German friends, Dr. Schweitzer and his wife were ready for the departure. He says he was greatly touched that his German friends gave so generously for work under French auspices. The committee of the Paris Missionary Society, fearing Dr. Schweitzer's orthodoxy, had finally consented to his going, after his promise that he only wanted to go as a doctor and would be "as mute as a fish."

When he arrived at Lambarene, the missionaries gave Dr. Schweitzer and his wife, who had taken nurse's training, a hearty welcome. The questions of dogma, which had concerned the Missionary Society, played practically no part in the sermons of the missionaries. Dr. Schweitzer says:

"They soon laid aside all mistrust of me and rejoiced, as I did on my side, that we were united in the piety of obedience to Jesus and in the will to simple Christian activity."

In the little free time that was at his disposal he worked on the American Edition of Bach's Organ Music, and was able to keep up his organ playing by means of a pedal-piano especially constructed for him, and presented by the Paris Bach Society.

PLANS FOR RELIEF and for a return home were being made when Dr. Schweitzer received news of the breaking out of the war, and from that instant he and his wife were taken from their hospital and shut up in their own house under guard of black soldiers. In the enforced idleness of hands, thoughts long fermenting in the doctor's mind called for expression, especially now that the world was in upheaval in the war. He began his book, *The Philosophy of Civilization*. He saw a connection between civilization and world view. He says:

"Whenever there has been progress in the world's history, there has been life affirmation joined with ethical thought. A man is ethical only when life, as such, is sacred to him. Ethical life comprehends within itself everything that can be described as love, sympathy, devotion, whether in suffering, joy, or effort. It is the ethic of Jesus."

While writing these premises to his work on *The History of Civilization*, Dr. Schweitzer says he felt it a great mercy that, "While others had to be killing, I could not only save life, but even work as well to bring nearer the coming of the Era of Peace."

In 1917 the order came for the Alsatians to be brought back for internment in the French camp at Garaison in the Pyrenees. The doctor and his wife were both in ill health, but he was able to minister to others in the motley gathering in this camp, where men of every country and every calling offered a unique opportunity for exchange of learning.

Months passed before the joyful news came that an exchange of prisoners would allow the Schweitzers to return to their home. After a time Dr. Schweitzer was able to take up hospital work in Strasburg. The curacy at St. Nicholas again came to him and his anxieties for a time were set at rest. But he says, he felt like a coin that had rolled away under a piece of furniture and been lost. Now he was editing Bach Preludes and studying the world's great religions in addition to his other work. On the invitation of Archbishop Söderblom of Upsala, Dr. Schweitzer went there to lecture in the university. There, kindness and appreciation restored the doctor and his wife to health. Organ concerts put him

in funds again, and hope for Lambarene returned to them.

When in 1924, Dr. Schweitzer returned to Africa, after the seven years of his absence, only a hard wood hut and one building of corrugated iron were habitable. By turning himself into a master builder one half of the day and being doctor the other half, Dr. Schweitzer, with help, restored the hospital. This site was given up later and at the present time an entirely new plant has been established, not only of buildings. He says, "What a joy it was to win fields from the jungle and to plant fruit trees, mango, and oil palms, with the object in view of making a regular Garden of Eden around the hospital."

Up to the present time Dr. Schweitzer has had several periods in Africa alternating with times at home. I learn through his friend, Dr. Carl Reiland of New York, that Dr. Schweitzer spent the holidays in Europe this year, with his family, and has again returned to Africa.

Of his "Thought" there is space here for but little. He says, "I owe it to thinking that I have been able to retain my faith in religion and Christianity." And we feel that it is through this faith that he has been able to live so victoriously.

Dr. Schweitzer's picture of this scene from Lambarene brings us close to his side:

"The operation is finished and in the dimly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, 'I have no more pain! I have no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to go to the Ogowe, and that the white people in Europe give him the money to live here and cure the sick Negroes. Then I have to answer questions as to who those white people are, and where they live, and how they know that the natives suffer so much sickness. The African sun is shining through the coffee bushes into the dark shed. But we, black and white, sit side by side and feel that we know the meaning of the words, 'And all ye are brethren.' Would that my generous friends in Europe could come out here and live through one such hour."

Faith and Faithfulness

HAVING MADE our venture of faith that God, as revealed to us in and through Jesus Christ, is adequate to save His work from spiritual apostasy, from anarchy and from self-destruction, *provided* we listen to His guidance and make full use of the channels through which He has promised to give us understanding and strength requisite to the tasks which he has delegated to us, it behooves us to act in accord with what we profess to believe.

This involves regularly and frequently receiving the Holy Communion; it involves faithfulness in attendance upon and reality in corporate worship; it involves growth in private prayer and meditations upon the Master's life and teachings as recorded in the New Testament; it involves sacrificial giving to send the Gospel to others; it involves a self-disciplined life—discipline in thought as well as in action so that we shall be loyal to the letter as well as to the spirit of the vows we took of repentance, faith, and obedience at our baptism, our confirmation, and our ordination.

The world of today is to be saved from industrial, intellectual, moral, and spiritual chaos not by evacuating our allegiance to the Triune God, as revealed to us in and through Jesus Christ, patronizingly ignoring what He gives and what He asks of us and substituting some other allegiance, which makes lesser demands upon us; but by deepening our loyalty and living more earnestly through prayer and worship and work in the light of the Truth which the Incarnate Son has manifested to us.

—Bishop Budlong.

A Program of United Action

By the Rt. Rev. James E. Freeman, D.D.
Bishop of Washington

IT IS BECOMING increasingly clear that one of the fundamental causes of the long continued depression is a moral decline in the life of the nation. While we are attempting through legislation to rehabilitate our economic and industrial household, we are coming to believe that our emergency efforts will prove ineffectual unless moral and ethical principles are reestablished in the life of our people. That the Churches have failed in part to discharge their whole obligation and that this is due to a lack of unity of action, has compelled the clergy of the city of Washington to join their forces in a concerted movement and to bring the whole influence of the Church to bear upon the life of the city.

For over a year, under the chairmanship of the Bishop of Washington, supplemented by the untiring efforts of Canon Anson Phelps Stokes, the clergy representing all communions and fellowships within the city have been meeting together for the purpose of considering what corporate action might be taken that the people of the capital city might be more fully reached and served by the Churches and the high claims of religion presented to them.

In this corporate effort all the religious bodies, Jewish, Catholic, and Protestant, have formed a fellowship, and apart from the practical results that have already accrued to the committee's effort, the impact of it upon the life of the community is far-reaching and salutary. A spirit of comradeship has characterized the movement, and the clergy have recognized that the gravity of the present situation calls for and demands more of corporate and united action on the part of the Churches of every name. The dominant theme of this movement concerns Religious Life in the Nation's Capital.

Recognizing the fact that 110,000 of the people of the city are engaged in public service and that, with their families, they represent over one-half of the entire population, a special effort has been made to reach every individual from the highest executive officer and public servant to the humblest employe, and it is expected before the present winter passes that, by a systematic and painstaking canvass, every resident of the city will be reached and his religious preferences known. A central office has been established with an executive secretary, and a central committee, meeting frequently and representative of the three great religious bodies, is heartily coöperating.

I cite the foregoing as illustrative, on the one hand, of the urgent need of more coöperation between the clergy and Churches of every name, this in view of the exigencies of the present critical hour; and, on the other, as in demonstration of a basis of united action that does not in any wise interfere with the autonomy of any of the respective bodies.

At the recent meeting in Washington, Secretary Hull said: "The present dangers challenge the Church to engage in what should be nothing less than a flaming crusade to improve conditions that have a dangerous aspect." An excess of parochialism and an excess of denominational pride constitute the chief menaces that threaten the Church today. If the 55,000,000 people in this country who are nominally or actually affiliated with the Church could be united in what Secretary Hull calls a "flaming crusade," it would do more to restore our social and economic order than all our boasted plans and emergency legislation. Sanity, good judgment, yes, and good statesmanship, call for the uniting of the religious forces of America in such an undertaking.

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Churchwomen Today

Ada Loaring-Clark
Editor

Days of Prayer

FOR THE THIRD YEAR, or is it the fourth? Monday, November the 11th, Armistice Day, will be observed by the women of the Auxiliary everywhere as a day of intercession and prayer. In most parishes the day will commence with a celebration of Holy Communion and very special emphasis will be placed on prayers for world peace. Prayer leaflets can be obtained from your diocesan officers or from "281." One of my friends writes that the three most important days in her yearly calendar are those spent in retreat in the beautiful little Chapel of the Sisters of St. Mary at Peekskill. With the dawning of a new day to be alone with God, to be silent before God, to speak to God, to listen to God, to receive that spiritual food for the need of the soul, gives power to go out into the world to be better Christians and better Churchwomen.

November 1st, All Saints' Day, as it has been for many years, will also be observed as a day of intercession and prayer by the Order of the Daughters of the King. I like to think of this day as preparatory for Armistice Day because the prayers of many women and girls will ask that they be given a fuller realization of the value of prayer, a larger vision, divine guidance, and deeper personal consecration. These days should be full of inspiration and helpfulness and of great value. Many Church people, both men and women, are realizing anew the importance of prayer and intercession and quiet times with God.

The Forward Movement is also helping to bring this about through the daily reading of the Scriptures on which it insists. Would that every Churchwoman read the Bible readings and meditations prepared for us by the committee of this great Movement. There have been striking examples of their revivifying power and lives are being changed and strengthened daily. Surely with war and rumors of war on three continents never was the need of Christ's teaching of peace on earth greater than it is today and we should be alert and insistent to seize every opportunity to go "forward day by day" to this ideal.

Suggestions for Bible Study

DR. LILLIAN WENTWORTH NOBLE of San Diego, Calif., has drawn up these suggestions which are to be put into effect at All Saints' Church, San Diego, Calif. They will be suggestive to others.

"The study we are taking up this year begins with the Old Testament. The challenge of last year: Come Unto Me; Take My Yoke; Learn of Me—has spurred us on to a renewed study of His Word with the idea of knowing our God and His Christ better. So we are beginning our study this year with the Old Testament. There is an old couplet that runs something like this:

Within the Old Testament the New Testament is concealed;
Within the New Testament the Old Testament is revealed.

"We know the task we have set for ourselves to find the New Testament in the Old is great, but we are confident that by the end of the year we shall find we have made some progress."

Sketchbook Pilgrimages

Christ Church, Glendale, Ohio*

By Wil King

MY EXPERIENCE in ferreting out St. John's Church in Lancaster, although provoking at the time, was proving itself to be an invaluable aid in finding my subjects. St. Mary's, Hillsboro, I had found by simply stopping my car and looking across the street.

And then to find the rector. Would this good luck continue, I wondered? It did, because at that very moment a car stopped at the church and there was the man I wanted to see.

Finding Christ Church was no greater task. On arriving at this suburb of Cincinnati, for some unaccountable reason I left the main road, turned several corners, and saw a church that I felt must be the one I wanted. I asked a passerby, "Is that Christ Church?" On receiving an answer in the affirmative I thought that if there was such a thing as a nose for churches, such as reporters are reputed to have for news, I was acquiring it.

The first service was held here in 1864 and the parish organized in 1866. The church was built in 1869 and rebuilt in 1915, the tower and chancel being added. The tower, clock, and eleven bells are a memorial to the Rev. William Taylor Pise and were given by the children of William A. Procter, father of A. Coyer Procter.

At Christ Church prevails a most delightful custom which was instituted by Canon Symons: whenever a baby is born its birth is announced by the chimes or "Joy Bells." A program taken from the Oxford Changes is played, which is followed by a nursery rhyme to indicate the sex of the new arrival. For girls it is Mary Had a Little Lamb, and for boys, Little Boy Blue. For twins, of course, the melody is Jack and Jill. On the birthdays of the older people the chimes are also rung.

This privilege is extended to all the local residents regardless of race or creed. That this act of friendliness so characteristic of Canon Symons has done much to create a bond of affection between the people and Christ Church goes without saying.

There is a window by Connick here that is exceptionally fine and is worth traveling miles to see. The soft colored light that filters through those bits of masterly placed glass is truly inspiring. Paint never has equaled and never will equal these incandescent hues. A beautiful window is the highest form of color art.

* Signed and numbered copies of the etching on the cover, entitled Christ Church, Glendale, Ohio, printed in a beautiful deep brown may be obtained from the Morehouse Publishing Company at \$7.50 each.

Jackass or Powerhouse

THE minister's program, if he is really on to his job, already combines the tasks of a psychiatric case-worker, a community organizer, a superintendent of education, a greeter at a convention, and a Fuller brush man, in addition to his ancient functions of prophet and priest. He is a glaring exception to the ultra-specialization in work which marks our time. He must therefore manage to put a lot of people to work at the program of his parish and the needs of the community, or be doomed to the fate of what I heard the other day called "a jackass of all trades," who can master none. But if he know his community well enough to recognize opportunities for the service of its serious needs, and know his people well enough to find the right ones for particular tasks, he can make his parish a powerhouse, the current generated in common worship and common Christian work flowing to all the corners of its community through the leisure-time services of its people.

—Rev. Norman Nash, S.T.D.

Mr. Smith and the Anchorite

By the Rev. William G. Peck, S.T.D.

Rector of the Church of St. John Baptist, Manchester

MR. THOMAS SMITH, of Copthall Court, London, E. C., "The Limes," somewhere in Surrey, and a comfortable flat in Westminster, strolled out of the small inn, and with an air of perfect self-satisfaction produced a cigar. He was a man who had accepted, if not the universe, at least the world. Indeed, quite a large portion of it belonged to him. He had interests in many profitable concerns. His name was known in New York, Chicago, and certain places in South America. He had an extensive business correspondence with Bombay, Johannesburg, and Baku. He was a prospective parliamentary candidate for a slum division in East London. He was a possible recipient of a knighthood in the near future. And he was a completely Modern Man.

"Nearly ready, Lucy?" he called over his shoulder, to someone within.

"A nice fool you were," he went on to his chauffeur, "to miss the road like that. However, the food wasn't too bad, and we can get something better at York. We are not far from Doncaster, and we shall go straight up through Selby."

"Right, sir," said the man, busy with the headlights.

Mr. Smith, soothed by a solid meal and the calm of a perfect summer evening, strolled a few yards up the road. Dusk was falling, and a heavenly fire was spreading across the western sky. His mood was one of peace.

"Real pleasant little run, this, in spite of accidents," he reflected. "But this sort of thing does make the brass fly. Still, all work and no play . . ."

"God rest thee, friend!"

Mr. Smith started.

"Er—same to you, and many of 'em," he said, conscious of some incongruity in the words.

He took the cigar from his lips, and looked in surprise. Before him stood a man, yet such a man as he had never seen before; a man slight and delicate in build, of uncertain age; a man who seemed in some indefinable manner to be a presence. Even the worldly soul of Mr. Smith could perceive it. Above a long, rough cloak appeared a gentle face, wistful and friendly, yet bearing the stamp of a strange conflict. And the eyes burned with the light of some great knowledge, whether of sorrow, or love, or laughter, or all combined. The face, the dress, the speech, seemed to belong to a far-off world. Mr. Smith felt an unaccustomed sense of awe; but he prided himself upon his easy social habits with all classes. He could make himself very agreeable to a duke; and he could be most hearty and confidential with a clerk, when he was about to lower his wages. He thought the stranger wished to speak to him. Perhaps he was begging. He looked poor enough. And fortunately, Mr. Smith was feeling generous. He felt in his pocket and found a sixpence, in case of emergency.

"Nice kind of evening," he ventured.

"Soothly," replied the stranger. "Thou seemest a traveler."

"Oh, in a small way. Just a bit of a jaunt. That's my little bus down the road. Fathead of a chauffeur missed the road—I shall sack him soon. They tell me this is Hampole. Never heard of the blessed hole before."

The stranger seemed to follow this speech with difficulty.

"Perchance thou hast not heard of Richard Rolle?" he said, after a moment.

"No, can't say I have. Is he the big noise in these parts? Sort of Squire, perhaps. Anything to do with the Rolls-Royce people?"

"It is no matter. He was one vowed to sweet poverty. Soothly, 'tis a beauteous way of life. Dost not agree, friend, that holy poverty is blessed?"

"I'm hanged if I do," said Mr. Smith, with an air of astonishment. "Poverty!—Why, good God! Are you balmy?"

The stranger gazed silently into his eyes, until Mr. Smith suddenly felt like a vulgar little boy. For some reason which had not appeared in any of the words spoken, he found himself on the defensive.

"Well, hang it all, you know," he began to explain, "a chap's got to live. And what with income tax, surtax, and the Lord knows what. . . ." His speech stumbled into silence. Somehow common sense sounded a little mean and shabby.

He made a further attempt.

"I don't know why I'm telling you all this; but the fact is, a man has got to keep his eyes skinned nowadays. I'm a level five thousand quid worse off this year than I was a year ago. And then these rotten Labour people . . . Five thousand quid!"

"I know not," said the stranger. "Perhaps it is a great sum. Art thou in need? Is it thy desire to ask alms? If so . . ."

"Here, stow it—I beg pardon!" said Mr. Smith. "Don't mistake my meaning. I can look after myself. But I would like to see the color of that five thousand quid."

"What may be the worth of a quid, I do not know. The word, I know, is of the Latin tongue. But if thou wilt dress thy soul to hearken, I will even speak to thee of the secret of all riches."

MR. SMITH was trying to argue with himself that the man was mad; but he was under a strange spell. His cigar had gone out. For a moment his daily common sense wondered why he did not shut up this talkative lunatic; but a subtle excitement in his breast banished the thought.

"Go on," he said.

A light broke upon the stranger's face, and he began to speak quietly, but with an arresting energy. Unknown forces seemed to be working within him.

"Truly," he began, "ilk Christian is imperfect that cleaves with love to earthly riches, or is joined to any earthly solace; for he forsaketh not all that he hath, without which no man can come to perfection. When any man truly desireth to love God perfectly, he studieth to do away with all things, inward as well as outward, that are contrary to God's love. And that a man may do that truly, he hath great business, for he shall suffer great strifes in doing it. Afterwards he shall find sweetest rest in that he seeks."

Mr. Smith coughed politely.

"You seem to talk a queer sort of dialect in these parts," he remarked. "But if I rightly get you, what you are saying simply ain't practical politics." At any other time he would have laughed and sworn at such nonsense.

The stranger raised his hand, as if for silence, and continued.

"What meanest thou? Christ when He was Lord of all

became servant of all. Truly if we be sundered from Him, it is greatly to be dreaded, for then are we joined to the fiend, and in the last doom Christ is to say, 'I have not known you.' He, by a joyous gate and strait way entered into Heaven; how should we, that be wretches and sinners, be made rich by the poor, and feed our lust with unlawful things and flatteries of this world, and nevertheless reign with Christ in the life to come? What thinkest, friend?"

"I'm normally a very busy man," said Mr. Smith, "and I can't say I've really thought much about it. You see, what I say is, this is a practical age. Business! Drive! Push! Blink once, and somebody has taken your brass. See?"

"There is but one only business," said the stranger. "It is that a man turn to God and exercise himself to cast away all desire for worldly vanity. Then learneth he love of neighbour, and God fulfillleth him with heavenly praising. . . ."

"But," interposed Mr. Smith, "I suppose you do something for a living!"

"Some labour with hands or with thought. Some rightly labour with prayer. I was an anchorite."

"Hum! Anchorite! Don't look much like a seafaring man. Anchorite . . . what? Perhaps you are a Bolshy! Lots of funny people about, nowadays!"

"My work, friend, was to love God. What is thine? Busy though thou be, art given somewhat to the halsing of holy contemplation?"

"I'm hanged if I quite get you, but if you mean saying my prayers, I tell you I'm a darned sight too busy for that sort of thing."

The stranger's face grew suddenly stern.

"I trow thy business be with the stink of covetousness," he said. "Dost know the end thereof? Doth thy mickle business bring thy breast any heavenly burning; or hast thou sweet praising of heaven; or dost thou know the untrowed sweetnes? What doth thy business addle thee? What bringeth it to thy heart?"

Mr. Smith stared glumly before him for several seconds.

"The hump, mostly," he said.

"Dost mean thou art not joyous and soothly merry?"

"No, I'm not. I suppose I ought to be. Plenty of money. Never really ill in my life. But . . . no, I'm not happy, when I come to think of it. Fact is, I'm mostly fed up, if you get me. . . . I reckon most people are. . . . But what the devil am I talking about? I must be getting back. . . . You see, there's a lady waiting for me."

"Thy lady wife, perchance. I will not delay thee, friend."

Mr. Smith caught the stranger's eyes, hesitated, and looked at his boots.

"If thy wife awaits thee, friend . . ."

"She is not my wife," Mr. Smith snapped angrily. "But everybody does it nowadays," he added, weakly.

"I know the times be evil," said the stranger. "But nothing is more perilous, fouler, and more stinking than for man to put his mind on woman's love, and desire her as blissful rest."

"Draw it mild," said Mr. Smith; but the speaker went on.

"No marvel what before he desired with mickle anguish as great bliss, after the deed straightway waxes foul. Afterward he knows he has gone cowardly wrong. Is it not so, friend?"

Mr. Smith flushed to the roots of his hair. He felt annoyed at himself for doing so. He felt, indeed, extremely foolish. For a moment he stood without a word. All his swagger had gone, and he felt suddenly old and tired. Why was he standing all this cheek from a stray lunatic? He had

a momentary desire to insult him, but the stranger was looking him straight in the eyes, and it was impossible. He was conscious of a frail hand upon his shoulder.

"My son," said the stranger, "be we busy to keep our hearts clean in the sight of God Almighty; and if anything have been done in our hearts by frailty, let nothing now be shown before God but perfectness. Farewell friend."

The shadows were gathering thickly. A little wind played in the tree-tops. A woman's voice came down the road. "Tom!"

Mr. Smith was standing still, and presently the woman came to his side.

"The car is quite ready," she said. "Hadn't we better be moving?"

"Damn the car!"

She looked up at him, surprised.

"I said 'Damn the car,'" he shouted. "Damn everything!"

"What is it, Tom? What is the matter?" She placed her hand upon his arm, but he shook it off.

For a moment longer he stared before him. Then he came back to the world.

"I'm going home to the wife," he said, grimly. "I shan't come any further. The chauffeur will look after you."

"Going home? Why?" She looked for a moment as if she were going to cry.

"I've remembered something. . . . That old man who passed you just now, he reminded me . . . funny old duffer he was, and talked a queer sort of brogue."

"What man are you talking about? Nobody passed me. You're dreaming, Tom. Aren't you feeling well?"

"Oh, yes! I tell you I've remembered something, and I must go home."

The woman's glance of manufactured affection changed. Her eyes narrowed with suspicion. Her manner froze ominously.

"What is it you've remembered?" she asked; and for a few seconds there was silence.

"That I'm a good-for-nothing dirty devil," he replied. "And, oh, my God, I've made a mess of things!"

She took a quick step forward, raised an angry hand, and smacked his face. He watched her as she walked back to the car.

"Put my baggage out, and take the lady wherever she wants to go," he called to his man.

He watched the rear lights disappear, and walked into the inn.

He stroked his stinging cheek.

"Serves me right," he said, as he consulted a railway timetable.

Richard Rolle, the hermit of Hampole, near Doncaster, was born about 1290, and died in 1349. He wrote *The Fire of Love*, *The Mending of Life*, and other mystical treatises. Most of the speeches of the stranger in the above sketch are taken from *The Fire of Love*. A valuable edition of *The Fire of Love* and *The Mending of Life*, edited by Frances M. M. Comper, is published by Messrs. Methuen.

Church and Labor

Church and Labor can stand shoulder to shoulder to see to it that the principles of social justice pervade in every human relationship, that whenever any situation arises inimical to it, that both groups will rise valiantly to its support, and the ground will be cut beneath such subversive elements. For it is a cardinal principle that injustice is the great agitator, as it is the soil on which dissension grows. Here then is the task upon the Church and Labor alike—to make social justice prevail.—Matthew Woll, Vice-President, American Federation of Labor.

The High Cost of Death

By James H. Haberly

Treasurer, Diocese of Northern Indiana

EVERY PERSON owning an estate of \$100,000 or more is vitally concerned in the recent Act of Congress, now a law, dealing with government estate tax.

Fortunes are now being divided among direct heirs in order to take advantage of the Gift Tax exemptions allowable only on or before December 31, 1935. Expert counsel is being sought by such persons to analyze their estates in order to determine the tax accruable to the Federal government at death.

Why not give consideration to the Church in your distribution? It may be made a direct gift prior to December 31, 1935, or may be given by way of an irrevocable trust, the donor receiving the income from the trust during lifetime. At death the trust would be terminated to the benefit of the Church.

Section 303 of the Revenue Act of 1926 pertaining to Federal estate tax, as amended, provides that the value of the net estate shall be determined by deducting, in the case of a citizen or resident of the United States, from the value of the gross estate . . ., "the amount of all bequests, legacies, devises or transfers to or for the use of any corporation organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, including the encouragement of art, prevention of cruelty to children or animals, no part of the earnings of which inures to the benefit of any private stockholder or individual and no substantial part of the activities of which is carrying on propaganda or otherwise attempting to influence legislation, or to a trustee or trustees, or a fraternal society, order, or association operating under the lodge system, but only if such contributions or gifts are to be used by such trustee or trustees, or by such fraternal society, order, or association, exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals. If the tax imposed by Section 301, or any estate, succession, legacy, or inheritance taxes, are, either by the terms of the will, by the law of the jurisdiction under which the estate is administered, or by the law of the jurisdiction imposing the particular tax, payable in whole or in part out of the bequests, legacies, or devises otherwise deductible under this paragraph, then the amount deductible under this paragraph shall be the amount of such bequests, legacies, or devises reduced by the amount of such taxes. The amount of the deduction under this paragraph for any transfer shall not exceed the value of the transferred property required to be included in the gross estate; and . . ."

To illustrate the effect of the amounts of such gifts allowed as deductions in computing the federal estate tax liability, we are submitting a schedule showing the effect on estates of different net values of the deductions claimed in the amounts of 10 per cent and 20 per cent of such net estate values and showing the amount of tax payable before allowing such deductions, after making such deductions and the result of saving in tax. This statement refers of course only to estate tax payable after death of the taxpayer. It should also be borne in mind that gifts of the same character, *i.e.*, to churches, charitable and

THE EFFECT of the new federal gift and inheritance taxes on contributions to parishes and Church institutions and organizations is shown in this article. December 31st is the deadline for the present \$50,000 tax exemption for gifts to Church or charity.

scientific institutions, if made during the lifetime of the donor, are exempt from the gift tax which would be imposed if such gift was not made to such an exempt institution.

This gift tax is subject to one general exemption of \$50,000 if made prior to December 31, 1935, and \$40,000 if made thereafter, in addition to which there is a specific exemption of \$5,000 per year to each beneficiary. The rates of such gift tax in excess of the general and specific exemption referred to are as follows:

Over	Not Over	Rate of Tax
.....	\$ 10,000	3 1/4%
\$ 10,000	20,000	1 1/2
20,000	30,000	2 1/4
30,000	40,000	3
40,000	50,000	3 3/4
50,000	70,000	5 1/4
70,000	100,000	6 3/4
100,000	200,000	9
200,000	400,000	12

The general exemptions of \$50,000 and \$40,000 can only be used once, while the specific exemption is allowable each year for each beneficiary. From the above table it can be readily ascertained what amount of gift tax could be saved by giving to churches, charitable and other institutions gifts which would be taxable to other beneficiaries as set forth in the act quoted.

There is a third category of gifts which can be made by corporations to churches, charitable, scientific institutions, etc., up to, but not exceeding, 5 per cent of the corporation's net income, which gift may be deducted in the corporation's federal tax return each year.

The tax saved to the corporation by such deduction would be up to 15 per cent thereof. For instance, a corporation with a net income of \$50,000 contributing \$2,500 to such an exempt organization would pay federal tax on \$47,500 instead of on \$50,000. The saving in tax in this case amounts to \$375.00.

This whole matter is of serious importance and should have early consideration from all who are possessors of estates.

EDITOR'S NOTE: The members of the special committee considering the matter of Church financing are: Charles C. Ford, 63 E. Hancock Ave., Detroit; Clifford C. Cowin, 2241 Prospect Ave., Cleveland, Ohio; J. H. Haberly, 719 Court St., Fort Wayne, Ind.; Howard Greene, Sr., 2025 N. Lake Drive, Milwaukee; Wirt Wright, 65 E. Huron St., Chicago. Also, the President and Chancellor of the Synod are *ex-officio* members of the committee.

The Price of Converts

THE SOCIETY that is going to pieces contains many, especially among the young, of beauty of character, though pagans, who long to live a good life and save the world from woe. These are caught in the secularist web and puzzled. Words will not win them to God. Only a Church that is faithful to God's way of living and willing to pay the price to do it that is exacted by a wordly civilization, can possibly win them.

—Canon B. I. Bell.

Books of the Day

Edited by Elizabeth McCracken

Concerning the Sacraments

THE CHILDREN'S EUCHARIST. By the Rev. Frank C. Leeming. Morehouse. Pp. 188. \$2.00.

PRIVILEGES OF THE CHRISTIAN SACRAMENTS. By the Rev. Robert S. Chalmers, D.D., late rector of Grace and St. Peter's Church, Baltimore, Maryland. Morehouse. Pp. 232. Cloth, \$1.35; paper, \$1.10.

THE COMMUNION SERVICE AS IT MIGHT BE. By Hugh Cecil. Oxford University Press. 85 cts.

THE CHILDREN'S EUCHARIST is an attractive manual of instructions and devotions to be used by catechists at Children's Eucharists throughout the Christian Year. In a brief introductory section entitled, "To the Instructor in the Aisle," the author gives a lucid exposition of his method of providing a unified act of worship for the children. This he achieves through questions and answers, a short exposition of the Gospel for the Day, a prayer during Communion, and a thanksgiving after the Blessing. The material for each Eucharist does not fill more than two pages. The tone throughout is the devotional language of childhood, of which the following Thanksgiving for the First Sunday in Advent is typical:

"We thank Thee, Lord Jesus,
For coming into our lives.
We thank Thee for the Church.
Help us to prepare our hearts
For Thy great arrival at Christmas."

Privileges of the Christian Sacraments is a posthumous publication of Course Three of the Pastoral Series begun by Dr. Chalmers; and it is a reminder of the loss suffered by the Church in the death of a faithful priest and a skilled pastor. The subject matter of this volume is, as the title indicates, the Sacraments, the relation of which to the Incarnation and the Church is made clear. The author provides both suggestive and appealing exposition and references to other reading, so that the book is an invaluable one to place in the hands of teachers who often are in need of instruction and of incentive to improve their work.

The Communion Service as It Might Be is a pamphlet of 66 pages, the only justification for the publication of which is the statement made by the author in the preface, that: "It is the Eucharist as I should like to have it celebrated."

HAROLD N. RENFREW.

Christ and the World Today

THE CHURCH OF CHRIST AND THE PROBLEMS OF THE DAY. By Karl Heim. Scribners. \$1.75.

AN EMINENT German theologian, who has been strongly influenced by existential philosophy and the crisis theology, looks at the shifting kaleidoscopic patterns of political, social, and economic forces, and sees them as fundamentally irrelevant. Dr. Karl Heim, of the University of Tübingen, presents two answers to the world's puzzle: Either God does not exist, in which case man's solutions do not matter and there is nothing for the world but the futility of the blankest pessimism; or God does exist, and again man's attempts to do anything are valued at zero. The author accepts the latter alternative.

A race of men trying to blind their own eyes by philosophies of one sort or another, and by the fevered self-hypnosis of myth-nationalisms is seen by the author as being hurried relentlessly into the void of imminent death. The few problems of the day, which Dr. Heim mentions, are discussed but briefly, because in his views they are irrelevant when compared with the major enigma for man—the certainty and uncertainty of death. But across the face of Dr. Heim's conception of the eternal triangle—God-man-death—a reader may feel impelled to draw his own question mark. The marionette aspect of the Incarnation which the author sees may make one ask whether, while Dr. Heim has put together most of the pieces into a completed picture, he has done so at the expense of leaving out the most important piece of all.

The book is well written, and its major theses are clearly

presented. It is significant as an example of the manner in which a leader in one school of theological thought attacks the problems of life today, although undoubtedly Dr. Heim's work is inescapably colored by the tension of the German Church-State background.

CHARLES D. KEAN.

Meditations for Busy Persons

CHRIST IN US. Meditations by John J. Burke, C.S.P. Foreword by His Eminence Patrick Cardinal Hayes, Archbishop of New York. The Dolphin Press. 1934. Pp. ix-204. \$1.25.

IT IS A GOOD SIGN that books of this kind find publishers and readers. There are evidently many persons who desire to do more than "say their prayers" and yet are not able to prepare their own meditations. They can, however, with profit, take some material already worked out and read it prayerfully. These meditations can be recommended for such a purpose. There is nothing in them to indicate a Roman source, except the Scriptural texts from an unfamiliar translation, and one quotation from a papal encyclical on a non-controversial subject. The theology is Pauline in type, with many quotations from the epistles and other books of the New Testament. There is no attempt to follow the Christian year or any topical scheme. The readings are brief, usually from one to three or four pages in length. The book measures four and a half by six inches, and could easily be carried and read on a train or trolley-car. The morning hours spent in travel can be profitably utilized by busy persons for such meditative reading.

MOTHER MARY MAUDE, C.S.M.

Science and the Supernatural

SCIENCE AND THE SUPERNATURAL. By Arnold Lunn and J. B. S. Haldane. Sheed and Ward. 1935. \$3.00.

THIS BOOK will probably find a great many readers, but to this reviewer it seems to be a futile production. Like Mr. Lunn's previously published controversy with C. E. M. Joad, the Oxford philosopher, it gets nowhere in particular because it starts from nowhere in particular and travels by no particular route. When two gentlemen who have nothing whatever in common—not even a "universe of discourse"—engage in a dispute, even if by letter, it may deteriorate into triviality and the calling of names. So it is with Lunn and Haldane. Anyone who likes a good hard fight will enjoy this book; but when it is all done, what has been gained?

The religious views which Lunn defends are of the most rigid sort—an ultra-orthodox Catholicism indeed. On the other hand, Haldane, who is professor of genetics at London University, seems quite unable to comprehend dogmatic religion, or indeed any religion excepting something purely ethical, with an occasional glance toward a possible but not very probable First Cause or Eternal Mind. Most of the time is given over to evolution as a satisfactory scientific hypothesis, the possibility and nature of miracle as break in "natural law," and the scholastic arguments for the existence of God. Sometimes we are treated to a discussion of matters such as spiritualistic phenomena, telepathy, and the *castrati* in Roman choirs. Once in a while there are pertinent comments on things that are really significant.

The reviewer is perverse enough to think that Prof. Haldane is the more even-tempered, objective, and mannerly of the disputants. Although he offends from time to time, he cannot compare with Mr. Lunn, who indulges in asides, irrelevant attacks on science, and discourteous remarks about the views of his opponent.

It is too bad that this really important subject was not treated by those who are fully competent. What does "the supernatural" mean? Is the concept still tenable? If so, what is the relation of the supernatural to the natural world studied by science? What is miracle and how is it related to the supernatural? Such problems remain to be discussed in a clear, unemotional, and unprejudiced manner, by men of science, philosophers, and theologians. The present book is an admirable illustration of how not to conduct the controversy.

W. NORMAN PITTINGER

NEWS OF THE CHURCH

Committee Appointed to View Synod Work

Province of New England Studies Usefulness of Meetings; Opposes Lay Administration of Chalice

PORTLAND, ME.—The Synod of the Province of New England, meeting October 22d and 23d in St. Luke's Cathedral parish house here, voted "That a committee of seven be appointed by the council to consider how this Synod can make itself more useful to the province and the dioceses, especially in the direction of missionary work; at the same time, how it can more effectively aid the essential activities of the Church at large; to inquire what voluntary leadership is available for these purposes; to examine into what is being done and on what basis of organization and cost by other Synods in the United States, England, and Canada; and to report to the Synod of 1936, sending in its recommendations as far in advance as possible."

It was also voted, "That the feeling of the Synod is against any change" proposed in Canon 26, relative to permissive administration of the chalice by laymen in the Holy Communion.

New officers chosen for three years were: The Rev. Tom G. Akeley, Maine, secretary; Benjamin M. MacDougall, Rhode Island, treasurer. Council, Bishop Budlong of Connecticut, the Rev. Arthur Murray, Western Massachusetts, and the Rev. Dwight W. Hadley, Massachusetts. Judges of Court of Review, Bishop Dallas of New Hampshire; the Very Rev. Henry B. Washburn, D.D., Massachusetts; the Rev. Arthur T. Stray, Maine, and the Rev. Raymond Cunningham, Connecticut. Lay members, Robert H. Gardiner, Maine; Lewis D. Learned, Rhode Island; Arthur G. Leacock, New Hampshire, and Anson T. McCook, Connecticut. The 1936 meeting of the Synod will be at Concord, N. H.

Bishop Brewster of Maine presided at the meetings, and the bishops of the province who attended were Presiding Bishop Perry of Rhode Island, Bishop Sherrill of Massachusetts, Bishop Budlong, and Bishop Brewster. The retiring secretary, the Rev. Ralph H. Hayden, was voted thanks for his services. The Rev. Malcolm Taylor gave his report as general secretary, dealing largely with college and school work in the province. Robert Gardiner presented the work of the Laymen's League, and addresses were given as follows: The Church and the College, the Rev. Theodore O. Wedel, Ph.D.; The Church and Social Security, employers' point of view, Robert Amory; labor's point of view, Robert J. Watt. In behalf of religious education, there were meetings in connection with the Synod, at which the Rev. Theodore O. Wedel and the Rev. Malcolm Taylor spoke.

Earthquakes Destroy Deaconess School

HELENA, MONT.—Church property in the region which has been affected by the series of earthquakes has escaped with very little damage, except for the Deaconess School at Helena, which was so badly damaged that a new building will be necessary. The Church in Montana offered its services for relief work, but most of this is being handled by the Red Cross.

Dr. Franklin to Aid Shanghai Hospitals

NEW YORK—A cable received at Church Missions House October 22d announced the safe arrival of Dr. Lewis B. Franklin in Shanghai.

Dr. Franklin went to Shanghai at the urgent request of Bishop Graves and the mission treasurer, M. P. Walker, to help in adjusting the affairs of St. Luke's and St. Elizabeth's Hospitals and other mission institutions which have funds involved in the insolvent Raven group of financial organizations in Shanghai. St. Luke's and St. Elizabeth's Hospitals, both of which are old and long in need of replacement, were purchasing a new site and were to merge and rebuild, having funds collected for the purpose on deposit in the Raven banks, now closed. Dr. Franklin will use the opportunity to have important personal conferences with other bishops in the Orient.

Hindu's Hunger Strike Rouses Opposition to Animal Sacrifice

NAGPUR, INDIA (NCJC)—Priests of the temple at Kalighat near Calcutta are up in arms against a Hindu pundit, Ramchander, who has fasted for more than a month outside the temple as a protest against animal sacrifices at the temple. Frantic attempts are being made to counteract the influence which the hunger strike is exerting among Hindus.

The Indian poet, Tagore, has issued an appeal to his countrymen in Bengal "not to let the memory of this stern refusal to the call of this noble soul remain as a perpetual blot in the annals of our motherland." The appeal is directed to "those who have so far turned a deaf ear to the message preached through the impending death of this great soul."

Chicago Increases Budget

CHICAGO—The diocesan council here on October 22d adopted a budget for 1936 of \$101,575, and set \$63,200 as the goal for the National Council. Both figures represent a considerable increase over the current year.

Final approval of the budget will depend upon the returns from the every member canvass this month.

Dr. Ludlow Elected Newark Suffragan

Threatened Deadlock Dissolved on 11th Ballot; Suffragan to Receive \$6,000 a Year

NEWARK, N. J.—Avoiding a situation which threatened to become a deadlock, the special convention of the diocese of Newark, meeting at Trinity Cathedral here October 22d, elected the Rev. Dr. Theodore R. Ludlow, rector of the Church of the Holy Communion, South Orange, as Suffragan Bishop of Newark on the eleventh ballot.

The Rev. Dr. Ludlow had received the first nomination. Other strong candidates were the Rev. Walter O. Kinsolving, rector of Calvary Church, Summit, and the Ven. William O. Leslie, Jr., archdeacon of Newark.

The convention also voted a salary of \$6,000 to the suffragan bishop, and the free use of a domicile.

NATIVE OF TEXAS

Theodore Russell Ludlow was born in Valley Creek, Texas, July 14, 1883. His mother died when he was but a year and a half old, and he went to live with his uncle and aunt in Brooklyn. His uncle, the late Edward A. Caner, was junior warden and treasurer of the Church of the Redeemer in Brooklyn for 36 years.

Theodore Ludlow spent his boyhood in that parish where he was, in succession, choir boy, acolyte, crucifer, and lay reader. After graduation from high school in Brooklyn, he returned to Texas and matriculated at Austin College, graduating as high honor man and valedictorian of the class of 1903. He earned his way through college by surveying for various transcontinental railroads in the then Indian Territory.

The following year he entered the Columbia Law School. He graduated and was admitted to the New York bar in 1907, returning to Austin College as Professor of History and Political Science that same year. While so engaged, he was admitted to the Texas bar.

In the fall of 1908 he returned to the East, entered the Episcopal Theological School at Cambridge, graduated and was ordained to the diaconate by Bishop Lawrence on June 6, 1911. The following day he married Helen Roosevelt Lincoln of New York, a communicant of Christ Church in that city.

The Rev. Dr. and Mrs. Ludlow have three sons: Theodore Lincoln, James Minor, and Ogden Roosevelt.

WORKED IN CHINA

In August, 1911, he sailed for China to teach in Boone University, Wuchang. Three (Continued on page 471)

Clergymen Endorse Security Program

NCJC Survey Shows Wide Differences of Opinion in Answers to President's Letter

NEW YORK (NCJC)—Clergymen of the United States overwhelmingly support the President's social security program, a survey made by N.C.J.C. News Service reveals.

The survey was made in answer to the President's recent letter to clergymen. Clergymen in key communities throughout the country were asked by N.C.J.C. News Service correspondents what they had written to the President.

The survey reveals that while clergymen as a whole have endorsed the social security program on general principle there are sharp differences of opinion on individual aspects of the program. A number of clergymen have written the President that while the social security program is commendable, it does not go far enough. Many clergymen, the survey indicates, do not credit the President with sincerity in addressing the nation's clergymen and believe that his letter was largely a political move.

Others have written President Roosevelt criticizing his stand on the liquor question and informing him of "grave conditions" which have developed as a result of prohibition repeal. Still others have criticized the huge army and navy expenditures made by the present administration. Clergymen in large numbers have also praised the President's stand on the Italo-Ethiopian situation.

Excerpts from typical letters written to the President follow:

A well-known Kansas clergyman: "I wish to express hearty approval of the long-needed social security legislation. It puts into force in this country what has long been a part of the social program of the older countries of the earth. This social security bill constitutes evidence that your administration and the present congress have progressive social views. This country cannot afford to lag behind European countries in providing for the unfortunate and the underprivileged. You have dared to go ahead on these lines. This is pioneering work and like much else that you have undertaken, must meet with strenuous opposition from conservative minds who do not wish to see changes made, even changes for the better."

A middle western pastor: "You ask how our government can better serve the people. Its social security legislation is admirable, but sadly inadequate to meet the situation. It will leave my friends and neighbors still fearful, still face to face with poverty, still unable to provide medical care for their families and education for their children. The government can better serve the people by taking the steps necessary to guarantee to every worker a job and a competence."

A Southern minister: "The social security legislation, recently enacted, will bring forth inestimable good, provided individual responsibility for one's own security is not lessened. Group and national responsibility must be kept secondary and as an aid and stimulus to the efforts of the individual."



MEMORIAL TO MRS. K. M. SCHLUETER

Memorial Dedicated to Mother of Fr. Schlueter

NEW YORK—On the Eve of St. Luke's Day a large company assembled in St. Luke's Chapel, Trinity parish, for the dedication of a memorial to Katrina Meister Schlueter, mother of the vicar, the Rev. Edward H. Schlueter. Mrs. Schlueter, who died on November 6, 1934, was the friend of everyone in St. Luke's; throughout the 25 years of her son's ministry therein she did much for all the people of the congregation. While Fr. Schlueter was in Palestine last winter, these many friends made up a generous fund for a memorial and surprised him with tidings of it on his return.

The memorial is a carving in wood of the Visitation, after the famous group by Luca della Robbia, colored to harmonize with the decorations of the chapel. It is placed on the beam beneath the arch leading to the side chapel of the Blessed Mother and St. John, where the Sacrament is reserved and most of the daily services are held. The carving was done by Ingeleuf and Corell, under the direction of Wilfred Edwards Anthony, the architect who was in charge of the extensive work in St. Luke's Chapel a few years ago.

Editor of "Advocate" Retires

NEW YORK (NCJC)—Announcement of his retirement as editor of the *Christian Advocate* of New York was made by Dr. James R. Joy, veteran editor, in a recent issue of that paper.

Dr. Joy announces that, having reached the age of 72 years, he has decided to seek retirement at the expiration of the current quadrennium.

He has been associated with the *Christian Advocate* since 1904, when he came to the religious journal as assistant editor, and has been editor of the publication since 1915.

New North Tokyo Mission

TOKYO—Bishop McKim of North Tokyo blessed the altar of a newly created mission church in the little suburb of Mitaka recently. The Rev. Taminosuke Nuki has been placed as priest in charge to serve an increasing group of Church people who are moving to the newly developed suburb.

Bishop Brewster Decries Humanism

Call for Sound Faith in Address at Sessions of New England Provincial Woman's Auxiliary

PORTLAND, ME.—"The idealism of youth must not be allowed to evaporate in a vague humanism," said Bishop Brewster of Maine at the sessions of the New England branch of the Woman's Auxiliary, and cooperating organizations of the first province, on October 21st and 22d in St. Luke's Cathedral parish house. "The Church is summoned to the duty of guiding her children in our places of education to an intelligent understanding of the Catholic faith and to the practice of the Christian religion."

Along this line, Miss Katherine A. Grammer of Boston, associate secretary for college work, remarked in her annual report that "revolutions in religious outlook" have taken place at Bates, University of New Hampshire, Smith, and Mt. Holyoke Colleges, the past year, and added: "The Episcopal Church has more groups turning to it for its peculiar treasure than ever before. They are appealing to the Episcopal Church to help them out of the humanistic mire in which many of the American Protestant churches are stuck. They want to go back to a theocentric religion and experience the vitality of a sacramental life."

Miss Eva D. Corey of Brookline, Mass., made a strong plea for activity that would not be confined to the Auxiliary itself but would embrace all people of the Church. Miss Grace Lindley of New York, executive secretary, urged unifying of thought and development, in the face of world problems, among all religious bodies. Miss Mary L. Pardee of New Haven, Conn., gave a report on the National Board, to which she is provincial representative.

Holy Communion was celebrated by the Presiding Bishop, Bishop Perry. The Very Rev. J. Arthur Glasier, dean, conducted the preparation for the Communion.

Mrs. Laurence F. Piper, Milford, N. H., was elected secretary-treasurer, succeeding Mrs. Winthrop E. Fisk, of Exeter, N. H., resigned. Auxiliary delegates to the Provincial Synod were elected as follows: Delegate at large, Mrs. Isaac Hill, Concord, N. H., president; Maine, Miss Marguerite G. Ogden, Portland, and Mrs. Kenneth C. M. Sills, Brunswick; Vermont, Mrs. Glenn C. Howland, Windsor, and Mrs. W. F. Jones, Woodstock; Massachusetts, Miss Eva D. Corey, Brookline, and Miss Katharine V. Williams, Boston; Western Massachusetts, Mrs. Wilbur Henry, Fitchburg, and Mrs. Leigh Urban, Springfield; Rhode Island, Mrs. Irving Evans, Lonsdale, and Mrs. Albert E. Thornley, Pawtucket; Connecticut, Miss Mary Louise Pardee, New Haven, and Miss Jennie Loomis, Windsor; New Hampshire, Mrs. Laurence F. Piper, Milford, and Mrs. Winthrop E. Fisk, Exeter.



MEMBERS OF THE RECENT FORWARD MOVEMENT CONFERENCE

Members of the conference above, from left to right, are: Miss Elizabeth Matthews, Glendale, Ohio; the Rev. Dr. A. M. Sherman of the Commission staff; Mrs. Edward Ingwersoll, Philadelphia; Mrs. Charles P. Deems, Minneapolis; the Rev. Dr. Karl Morgan Block, St. Louis, member of the executive committee; Mrs. Henry S. Burr, Kansas City, Mo.; Bishop Hobson, chairman of the Commission; Bishop Maxon of Tennessee, member of the executive committee; Miss Frances Bussey, Milwaukee; Clifford P. Morehouse, Milwaukee, member of the executive committee; Mrs. Fred L. Outland, Washington, N. C., chairman of the women's committee; the Rev. Smythe H. Lindsay of the Commission staff; and Mrs. Henry Hill Pierce, New York City.

Foreign Clergy Banned in Ecuador Decree

QUITO, ECUADOR—An NCWC dispatch October 16th states that all foreign clergymen must cease their activities in Ecuador within six months in accordance with a decree promulgated by President Federico Paez. The decree followed one which nationalized Church property.

Churches and other buildings, designed for public worship and built by public subscription on privately owned lands, become State property, according to the terms of the Presidential decree. The buildings will not be subject to taxes and cannot be mortgaged or sold.

Ecuador is nominally in the Church of England diocese of the Falkland Islands, but no resident Anglican priest is listed in *Crockford's*.

Workers Among Colored People Stress Need for Self-Support

RALEIGH, N. C.—At the 11th conference of Church workers among colored people in the Province of Sewanee, which took place here October 8th to 10th, it was decided to take immediate steps to devise ways and means for stimulating a desire for self-support in the Churches represented at the conference; and to request the National Council to make a survey of the status of Church work among Negroes. The conference also went on record as approving the consecration of colored bishops for colored people.

The sessions of the conference were held at St. Ambrose Church, the Rev. George A. Fisher, rector. The Rev. J. Clyde Perry was president of the conference, which was opened with an address of welcome by Bishop Penick of North Carolina.

New York Suffragan's Resignation Declined

NEW YORK—At the conference of the clergy of the diocese of New York, at Lake Mahopac, on October 16th, Bishop Manning of New York announced that Bishop Lloyd had tendered his resignation as suffragan of New York, but that it had been declined. Bishop Manning's statement follows:

"Bishop Lloyd wants you to know, and I also want you to know, of a conversation which I had with him a few days ago.

"Bishop Lloyd came to see me to place in my hands his resignation as Suffragan Bishop of this diocese. The Bishop did this entirely against his own feeling and desire and solely with the thought that it might be his duty now to take this action. After talking the matter over with Bishop Lloyd who is beloved by every one of us, I told him that I declined even to consider his resignation and that he and Bishop Gilbert and I would continue to carry on the work of the diocese together. I may add that Bishop Lloyd gladly assented to this action and that Bishop Gilbert is in complete sympathy with it."

The above statement was received with acclamation and a resolution was adopted unanimously by the clergy expressing their full accord with Bishop Manning's action and asking him to convey their love to Bishop Lloyd and their regret that he could not be with them at the conference.

Canon Bell Leads Mission

EVANSTON, ILL.—Canon Bernard Iddings Bell of Providence, R. I., is conducting a mission at St. Luke's pro-Cathedral here, starting Sunday, October 27th and continuing through Sunday, November 3d. Religion and the Modern Man is Canon Bell's subject.

Women Mobilize for Forward Movement

Associates of Forward Movement Commission Form Committee on Women's Work at Cincinnati

CINCINNATI—Women of the Church are mobilizing to aid in extending the work of the Forward Movement into every parish until it reaches every individual.

Action was initiated toward this purpose at the recent meeting here of women associates of the Forward Movement Commission and the commission's executive committee.

Mrs. Fred Outland of Washington, N. C., is chairman of the newly formed Forward Movement committee on women's work and on religion in the home. The other women associates are members of the committee.

Mrs. Outland and her committee are perfecting a national organization, extending into every diocese and parish. Existing organizations are being utilized in this new work.

Miss Elizabeth Matthews of Glendale, Ohio, has been recommended to the commission by the executive committee for appointment as a woman associate. Miss Matthews has been chairman of the last three triennial meetings of the Woman's Auxiliary, is a member of the National Council, and is one of the leading Church-women of the United States.

Women present at the conference were: Mrs. Outland, Miss Matthews, Mrs. Edward Ingwersoll of Philadelphia, Mrs. Charles P. Deems of Minneapolis, Mrs. Henry S. Burr of Kansas City, Mo., Miss Frances Bussey of Milwaukee, and Mrs. Henry Hill Pierce of New York City.

All members of the executive committee were present. They were: Bishop Hobson of Southern Ohio, chairman; Bishop Maxon of Tennessee, the Rev. Dr. Karl Morgan Block of St. Louis, and Clifford P. Morehouse of Milwaukee. The Rev. Dr. A. M. Sherman and the Rev. Smythe H. Lindsay of the Forward Movement Commission staff also attended the conference.

Other subjects discussed beside closer cooperation between the women and the Forward Movement Commission were the revival of religion in the home; wider use of the commission's Bible reading and meditation manual, *Forward—Day by Day*; adult education; youth program; programs for Lenten and Easter-Whitsunday seasons; and the availability of women as speakers and leaders at Forward Movement conferences for women.

Two courses on Prayer and a course on Religion in the Home are being prepared as a result of the recommendations. And a course of Christian preparation for young men and women planning to attend college is being considered.

Regional conferences for women are being planned under the direction of Mrs. Outland.

Pope Approached on Church Unity

Archbishop of Canterbury Says
Roman Pontiff is Unwilling to
Take New Steps

LONDON—The Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury, revealed at a Canterbury diocesan conference October 21st that he had already approached Pope Pius XI in an appeal for peace among the Churches of Europe.

"Naturally we think first of the chief and most powerful of these Christian communions, of the great Church of Rome," said the Archbishop. "I have ventured to make an approach to His Holiness the Pope and I learn that he is unwilling at present to say more than he has already publicly said."

DIFFICULTY RECOGNIZED

"We must all generously recognize the peculiar difficulty in which he is placed. It may be that in his own time and way he may be moved to speak some further word, but it is my hope that before long Anglican and Protestant communions may unite in uttering with the same Christian voice an assertion of the supremacy of the kingdom of God which may rise above the confused voices of the nations of the world."

After the cheering his remarks received had died away, the Archbishop added:

"But the endeavor may fail, for it is indeed full of grave difficulties."

Reiterating his recent pronouncements deplored the Italo-Ethiopian conflict, the Archbishop declared that defense of the Covenant of the League of Nations was the surest way of protecting peace.

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Dean of Canterbury Speaks in New York on Social Credit

NEW YORK—The dean of Canterbury Cathedral, the Very Rev. Dr. Hewlett Johnson, gave an address in the Town Hall recently on the Douglas plan of social credit. The audience was much interested in the dean, who is a picturesque figure, and followed closely his explanation of the somewhat involved and difficult subject of social credit. The dean said in part:

"Social credit is a means of distributing what we now destroy, by equating purchasing power with the goods produced or possible to produce, and by making finance the servant of industry, whereas now industry is the servant of finance. This is to be done by the reclaiming on the part of the government of the function of creating money, or credit, and the distribution of credit to consumers without interest. This is achieved by estimating the amount of production of the next year and issuing enough credit to buy it. Credit and goods would balance."

Dean Hewlett Johnson is making a speaking tour over the entire continent. It is his intention only to make addresses on social credit, not to preach.

New Trenton Choirmaster

TRENTON, N. J.—The dean and chapter of Trinity Cathedral, Trenton, announced recently that Edward Mueller of this city has accepted the appointment to be organist and choirmaster. Mr. Mueller is noted as a composer for choir, piano, solo voice, and organ.

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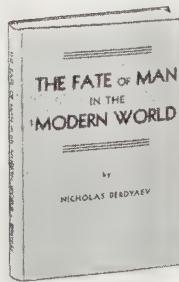
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Cincinnati Chapter of C.L.I.D. Formed

Rev. Joseph Fletcher Says Purpose of League is Application of Christian Social Principles

CINCINNATI, OHIO—The Rev. Joseph Joseph Fletcher, who collaborated with Spencer Miller, Jr., in writing *The Church and Industry* was the speaker at the first general meeting of the Cincinnati chapter of the Church League for Industrial Democracy, held in that city on October 24th. He declared that the purpose of the League is to endeavor through research, discussion, action, and prayer to determine what social and economic system is nearest to the teachings of our Lord as revealed in the New Testament, and having so determined, to try by every means consistent with those teachings to assist in putting such a system into effect.

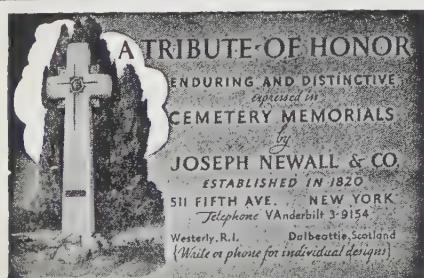
Bishop Hobson, being out of the city, was unable to attend the meeting, but the president of the chapter, Stanley Matthews, read a letter from him in which he said:

"I am glad to see a chapter of the Church League for Industrial Democracy formed in Cincinnati. It is well for Church people to be concerned with the moral issues in modern industry. As we study the social problems of today, let us know that the teachings of Jesus are the one permanent answer. I trust that earnest men and women of the Cincinnati area will identify themselves with the C. L. I. D."

It was voted at the meeting, which was well attended, to devote time this fall and winter to a study of the co-operative movement and its relationship to the Church, preparing a report on the subject to be presented at the annual meeting of the national C. L. I. D., which is to be held in Baltimore on February 21-23, 1936. At that meeting reports will also be presented by other chapters on the labor movement, the political movement, and the fight against war and fascism, all in relationship to the teachings of the Christian religion.

Memorial Chapel for Ascension

NEW YORK—The Church of the Ascension, through its rector, the Rev. Dr. Donald B. Aldrich, and a committee is raising \$25,000, with which to build a memorial chapel adjoining the church on the north side. Already \$15,000 of the amount needed has been subscribed. Architecturally the chapel will be in keeping with the rest of the church.



Penna. Young People Aid Forward Movement

PHILADELPHIA—In the carrying out of a program to unite the youth of the Church in a co-operative effort to increase the effectiveness of the Forward Movement, all the Young People's organizations of the Church in the diocese of Pennsylvania combined in a service held October 27th in the Church of the Holy Trinity here.

The service, which was held under the auspices of the diocesan commission on young people, and which had its origin in the desire of young people to aid in the Forward Movement, was under the direction of the Rev. Dr. Leicester C. Lewis, chairman of the commission. The Rev. Dr. D. A. McGregor, executive secretary of the National Department of Religious Education and advisor of the National Federation of Young People and the Council of Youth Agencies, was the preacher. Charles Wood, of this city, chairman of the National Federation, made an address.

Disciples of Christ Favor Sanctions, Approve Neutrality

SAN ANTONIO, TEXAS (NCJC)—American co-operation in economic sanctions imposed by the League of Nations against a country designated by the League as the aggressor in international conflict, was urged at the close of the international convention of the Disciples of Christ, which represents over 6,000 churches of the denomination in the United States and Canada.

Another resolution adopted by the convention, however, expressed support of President Roosevelt's neutrality policy. Military training in schools was opposed.

Forward Movement in Southern Virginia

PORTSMOUTH, VA.—Bishop Thomson of Southern Virginia has named a diocesan Forward Movement Commission of which the Rev. Theodore St. Clair Will, rector of St. John's Church, Hampton, is chairman.

The American Church Monthly

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor

The Rev. Charles Carroll Edmunds, D.D., Associate Editor

NOVEMBER, 1935

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Editorial Comment

The Archbishop of York and War—The Triumph of Civilization—The Love Beyond—Where No Fear Is—A Cloud of Witnesses—Verbophobia.

The Happiness of Death. Robert Withington

Victorian Potpourri. George F. Christian

The Fragments That Remain. Howard R. Patch

Thomas of Celano and the "Dies Irae." William P. Sears, Jr.

Heroes of Christianity, Part VII. Lactantius.

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No World War Near, Says Bishop Binsted

Praises Japanese-American Amity,
Tells of Mission Hospital at Chi-
cago Meeting

CHICAGO—There will be no World War in the near future so far as the Orient is concerned; Japan will stand beside the United States in her attitude toward the Ethiopian war. She is not likely to re-enter the League of Nations. These opinions were expressed by the Rt. Rev. Norman Binsted, Bishop of Tohoku, and director of St. Luke's International Medical Center, Tokyo, in Chicago to address the annual rectors', wardens', and vestrymen's meeting sponsored by the Church Club.

Bishop Binsted sees little probability of diplomatic difficulties between Japan and the United States. Further, he declared the Philippine Islands are perfectly safe in their independence so far as the Japanese are concerned.

Bishop Binsted related at the Church Club meeting the part which St. Luke's Hospital is playing in the medical development of Japan. The hospital has introduced public health methods into the Orient, has been the central factor in the improvement of health conditions in Japan, and has won the confidence of the Japanese.

"St. Luke's is truly a Christian hospital," said Bishop Binsted. To bear this out, he told of numerous examples of Japanese who have been converted to Christianity as a result of contact with staff members at St. Luke's. He told of the deep impress which the late Dr. Rudolph Teusler made upon the Japanese and of the raising of a substantial sum by the staff of St. Luke's as the nucleus of a \$100,000 endowment fund which is shortly to be launched as a memorial to Dr. Teusler. Bishop Binsted hopes to raise \$175,000 to complete the building fund required for the finishing of St. Luke's before returning to Japan in January.

Miss M. S. Capron Has New Post

ETHETE, Wyo.—Miss Mildred S. Capron, for 14 years secretary to Bishop Huntington of the missionary district of Anking, China, has begun her new work as secretary to the Rev. Dr. Barrett P. Tyler, warden of St. Michael's Mission for the Arapahoe Indians, Ethete, Wyo. Miss Capron left China on deferred furlough last February and resigned from that field of missionary work on account of her health.

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Bishop Hobson Heard in Many Churches at Once

CINCINNATI—Congregations in many parts of the United States had as their preacher October 20th Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission.

The occasion was his address from Station WKRC over the national radio broadcast, the "Church of the Air."

"Our late service here on Sundays is at 10 A.M., so we hooked up a radio in church and listened in on the broadcast. We knelt for the prayers. The candles on the altar were lit, and the congregation most attentive. The reception was fine. We 'got' every word you said," wrote the Rev. Harry J. Stretch of the Church of St. Alban the Martyr, St. Albans, N. Y., to Bishop Hobson.

A Wisconsin congregation also had the Bishop as preacher, at the same time. The Rev. Donald H. S. Hallock placed a radio in St. James' Church, West Bend.

The entire Church school and Bible classes of St. John's Church, Sharon, Pa., listened in on the broadcast in the church through preparations made by the Rev. F. B. Atkinson, rector.

A portion of a Philadelphia Church school also heard Bishop Hobson. The Rev. Granville Taylor, vicar of the Chapel of the Mediator, arranged reception of the broadcast by about 400 of his young people.

Four Bishops Consecrated for Church of England Missions

LONDON—Four new bishops were consecrated in St. Paul's Cathedral on October 18th: the Ven. W. J. Thompson, Archdeacon of Isfahan, as Bishop in Iran; the Rev. J. C. Mann, secretary of the C. M. S. Japan Mission, as Bishop in Kyushu, South Japan; Canon A. I. Greaves, sub-dean of Lincoln Cathedral, as Bishop Suffragan of Grantham; the Rev. H. G. Bullen, of the C. M. S. Mission in Northern Nigeria, as Assistant Bishop to the Bishop in Egypt and the Sudan. The consecration was performed by the Archbishop of Canterbury. Bishop Tubbs, formerly of Rangoon, preached the sermon.

Nyack Parish Has Deaconess

NYACK, N. Y.—Deaconess Clara Searle has been appointed parish worker in Grace Church here, the Rev. Ernest W. Churchill, rector. The appointment was made possible by pledges from interested members of the parish. In addition to work in the Church school and with girls, Deaconess Searle will also be parish secretary, for which the vestry provides a small stipend.



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Anglican Theological Review

EDITED BY
FREDERICK C. GRANT and BURTON S. EASTON
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PAUL H. BIRDSALL, PRIEST

BROOKLINE, MASS.—The Rev. Paul H. Birdsall, rector emeritus of Grace Church, Albany, died at the home of his sister-in-law, October 20th, at the age of 73. Fr. Birdsall resigned Grace Church in 1929, closing a rectorship of 30 years.

He was born in 1862 at Evansville, Ind., the son of the Rev. Elias and Cordelia Bennett Birdsall. The family moved to California, but Fr. Birdsall was educated at Trinity College, Hartford, returning to California to the Berkeley School of Divinity to earn his master's degree in 1890. He was ordained to the diaconate in 1890 and to the priesthood in 1891, by Bishop Williams, of Connecticut, as whose secretary he served during his Trinity College days. Fr. Birdsall was assistant at St. Paul's, New Haven, 1890 to 1891, rector of the Church of the Ascension, New Haven, 1891 to 1893, then served two years as curate at St. John's, Washington, D. C., and four years as curate at St. Peter's, Albany, when he became rector of Grace Church, remaining there 30 years and serving two more as associate rector. Fr. Birdsall entered military service as a chaplain during the World War, serving in France in the training area, with the Motor Truck Transport and with the Engineers. After the armistice he served as chaplain of various veterans' organizations in Albany.

The burial service was from St. Margaret's Church, Brighton, Mass., the office and committal being by the Rev. S. Atmore Caine, who also celebrated the Requiem Mass. A large number of clergy, including the Rev. Loren N. Gavitt, rector of Grace Church, Albany, were present at the burial service. Interment was at Brookline, Mass., where Fr. Birdsall's only daughter, Jean, was buried last April. He is survived by his widow, the former Eliza Gerry Townsend, and two sons, George and Townsend.

THOMAS PARKER BOYD, PRIEST

HOUSTON, TEX.—In the death of the Rev. Thomas Parker Boyd in Houston, Texas, on October 5, 1935, the diocese of California has lost a leader in the field of Christian Healing. The Rev. Dr. Boyd was born in Texas in 1864 and was proud of his Indian ancestry. As a Methodist minister he served in Oregon having attended Willamette University in Salem, Ore. In 1907 he attended the Church Divinity School of the Pacific at San Mateo and was ordained deacon and priest in 1906 by Bishop Moreland.

Serving at first in Placerville and Vallejo, in the diocese of Sacramento, he finally came to San Francisco to be rector of St. Paul's parish, of which he was rector emeritus when he died. Under his leadership St. Paul's became the center of the

healing movement in the diocese. The Rev. Dr. Boyd gained much of his inspiration from the Emmanuel Movement in Boston, using the name and the psychological characteristics of this type of Christian healing. He was the author of a number of books, including *The How and Why of the Emmanuel Movement*, *The Voice Eternal*, *The Finger of God*, *Prospectus of Life*, *Mental Highway*, *The Law and the Testimony*, and *The Armour of Light*.

He was interred beside his two brothers in Houston. His widow and several grown sons and daughters survive him.

MRS. WILLIAM C. McCACKEN

EL PASO, TEX.—Mary Elizabeth Kruse McCracken, widow of the late Rev. William Charles McCracken, died at her home here on Saturday, October 19th, after a short illness. Funeral services were held in St. Clement's Church on Monday, October 21st. Bishop Howden of New Mexico and the Rev. Clarence H. Horner,

rector of St. Clement's, officiated; the Rev. B. M. G. Williams, assistant minister, also was in the chancel. Interment was in El Paso, beside the body of her husband.

Mary Elizabeth Kruse was born in Charleston, S. C., on February 24, 1849, the daughter of Henry Middleton Kruse and Mary Elizabeth Molyneux Kruse. She was baptized in St. Michael's Church. Her mother died when she was six years old and was buried in St. Michael's churchyard. A few years later, her father took the child to his sister in New Orleans, La., in whose home she was brought up. On March 16, 1859, she married the Rev. William Charles McCracken, afterward the first rector of Grace Church, New Orleans. He died on June 20, 1914.

Throughout his life, Mrs. McCracken took a quiet but important part in her husband's ministry. During the yellow fever epidemic of 1878, she remained with him in Grenada, Miss. She dispensed supplies from the rectory, kept records, and took care that preparations for the Communion

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of the Sick were always ready. Even when one of her own small children was stricken with the fever, she still maintained this service, caring for the sick child as well.

Always of a retiring nature, she had been kept in seclusion for some years past by delicate health. But her interest in her children, her grandchildren, her great grandchildren, and in former parishioners and their families never failed. Nor did her interest in the affairs of the Church, which to the last she followed with keen attention.

A surviving daughter is Elizabeth McCracken of New York City, associate editor of *THE LIVING CHURCH*.

GEORGE O. HUBBARD

BRUNSWICK, ME.—Col. George O. Hubbard, U. S. A., retired, died October 23d at his home here, after several months of failing health, at the age of 66 years. As a young man he enlisted in the army and at the outbreak of the Spanish-American War was captain of Co. K, 1st Maine Infantry, National Guard. Later, an enlisted man in the 26th Infantry, he went to the Philippines and thereafter rose steadily. In 1901, he was commissioned first lieutenant and assigned to the Coast Artillery Corps; promoted to captain in 1907, major in 1917, and lieutenant-colonel in 1918. After 35 years' service in the United States Army, he was retired on account of age with the rank of colonel, and was placed on the immediate reserve list.

He was twice in charge of all military work in the Philippines. At one time, he was stationed at Fort Williams and Fort Preble, South Portland, and was given a public testimonial dinner for road improvement on Cape Elizabeth.

Since his retirement, Col. Hubbard has been prominent in the diocesan conventions of Maine, and was senior warden of St. Paul's Church, Brunswick. He took an active interest in affairs of the Rotary Club, the United Spanish War Veterans, the Red Cross association, and other organizations.

He is survived by his father, Oramand M. Hubbard, Brunswick's only surviving Civil War veteran, who has just passed his 91st birthday; his widow, Mrs. Nellie Aubens Hubbard; two brothers, Harrison M. of Brunswick, and Fred F. of Yarmouth, Me.; and two sisters, Mrs. E. Motley Fuller of Bath, Me., and Mrs. Grace Gould of Cleveland, Ohio. The funeral service was from St. Paul's Church, Brunswick, October 25th.

JOHN SHILLITO ROGERS

KATONAH, N. Y.—John Shillito Rogers, attorney, who has for years been a prominent Churchman in the New York and Maine dioceses, died here suddenly of heart failure October 18th, aged 59 years. He was born in New York, a son of Henry Pendleton and Mary Wallace Shillito Rogers. In 1894 he was graduated from Groton School, and in 1898 from Yale with an arts degree. In 1901, he was graduated from Columbia University Law School and was admitted to practice in New York City the following year.

Mr. Rogers served for five years in

Squadron A, N. G. N. Y., and during the World War was commissioned as captain in the Army and was connected with the Military Intelligence division, and afterwards was assistant divisional personnel officer. He was a member of Psi Upsilon and Phi Delta Phi fraternities, and these clubs: University, Knickerbocker, Riding and Tuxedo, the Downtown Association, and the Pilgrims' Society.

Foremost in promoting the spiritual affairs of St. Bartholomew's Church, New York City, Mr. Rogers was also senior warden of St. Saviour's Church, Bar Harbor, and had been a lay deputy from Maine to several General Conventions. He leaves a widow, Catherine A. C. Dodge Rogers, to whom he was married in 1906; two daughters, Misses May D. and Catherine D. Rogers; and three sons, John S., Jr., Frederick C., and B. Pendleton Rogers. The funeral services were conducted on October 24th from St. Bartholomew's Church, New York City.

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Caution

BIRK—Caution is recommended in dealing with a family of four giving the name of RAMOND CHESTER BIRK, consisting of man, woman, and two children. It is said that they represent themselves as connected with St. Paul's Church, Peoria, Ill., but the rector says he has no knowledge of them. Further information may be obtained from the REV. ALLAN W. COOKE, Christ Church, Springfield, Ohio.

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Dr. Ludlow Elected Newark Suffragan

(Continued from page 463)

days after his arrival in China the revolution of 1911 broke out and he became unofficial adviser to the Provisional Republican Government. In 1912 he was advanced to the priesthood by Bishop Roots and spent five months of the same year in famine relief work. Returning from China under doctor's orders in 1916, he assisted Dr. Wood for a while in the Church Missions House. In 1918, owing to his knowledge of Chinese, he was summoned to France to work with the Chinese Labor Battalion. Upon his return, he was commissioned to make a survey of Oriental communities and students in this country.

In 1920 he became rector of St. Paul's Church, Newton Highlands, Massachusetts, and lecturer on canon law at the Episcopal Theological School in Cambridge. In 1923 he was made dean of Grace Cathedral at Topeka, Kansas, and received his doctor's degree at Austin College.

In June, 1927, the Rev. Dr. Ludlow was called to become the Secretary of the Division of Adult Education in the Depart-

ment of Religious Education. One of the notable services which he performed while adult secretary was the preparation for the Commission on the Ministry of the Report on the Placement of the Clergy. This was acted upon at the General Convention which was held in Denver. The report, commonly known as the Ludlow report, involved some important changes in the canons of the Church for the more efficient placement of clergy in the various parishes in the Church.

On February 19, 1931, Dr. Ludlow accepted the call extended to him by the Church of the Holy Communion, South Orange, to become their rector as of June 1, 1931.

Special Services to be Held in Buffalo Churches

BUFFALO, N. Y.—The parishes in Buffalo will observe the first week in Advent this year with special services in all the parish churches each morning and evening. This will take place in coöperation with the Methodist, Presbyterian, and Baptist Churches, who will hold services the same week. The chairman of the group is Bishop Davis of Western New York.

Trinity Keeps Land in Court Decision

Supreme Court Upholds Decision of Lower Court Contested by Heirs of Thomas Hall

WASHINGTON—Trinity Church, New York, scored a victory in the Supreme Court October 21st when that tribunal refused to interfere with a lower court decision holding the church entitled to the valuable parcel of land roughly bounded on the north by Church street, on the east by an irregular line, just west of Broadway, on the south by Charlton street, and on the west by the Hudson River.

The controversy over this land involved the question whether it was included in the grant of Queen Anne in 1705. Maps more than 250 years old were features of the case.

The action, intended to eject Trinity Church from the land in question, was brought by the heirs of Thomas Hall, sometimes known as Thomas Hael.

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